

PASTORAL COUNSELING TAIWANESE IMMIGRANTS IN THE  
CHURCH SETTING: A CROSS-CULTURAL PERSPECTIVE

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## ABSTRACT

### PASTORAL COUNSELING TAIWANESE IMMIGRANTS IN THE CHURCH SETTING: A CROSS-CULTURAL PERSPECTIVE

By

James Chia-Cheng Lin

This project explores the central question of how a culturally skilled pastoral counselor can effectively work with Taiwanese immigrants within a church setting.

This project proposes theologically sound, culturally effective pastoral counseling strategies relevant to the needs of Taiwanese immigrants who seek the help of a pastoral counselor. The strategies of the project include (1) examining sufferings and hope in Taiwan history which continue to shape the Taiwanese characteristic, (2) understanding the current social-cultural problems and adjustments of Taiwanese immigrants in the U.S. and (3) identifying cultural barriers to effective pastoral counseling which were created by Taiwanese world views and folk religious concepts.

Chapter 2 reviews the sufferings and hopes of Taiwanese in history. Chapter 3 presents the Taiwanese folk religious beliefs that have shaped the world view of the Taiwanese. Chapter 4 analyzes the results of the author's survey, "Immigrants from Taiwan: Social-Cultural Problems and Adjustments." Chapter 5 discusses the correlation of theology and pastoral counseling in the church settings. Chapter 6 explores how pastors can become



culturally skilled counselors so that they work effectively in their counseling the culturally different. Chapter 7 presents the case of Mrs. Lin which is a cross-cultural counseling I have experienced in my church for reflection. The reflections include the assumptions, beliefs, and approaches of the persons who were involved in this counseling situation.

## CHAPTER 1

### Introduction

#### Problem Addressed by this Project

The problem addressed by this project is how pastoral counseling will function from an expanded, inter-cultural perspective. The desired result is that pastoral counselors will provide Taiwanese immigrants in the U.S. with theologically sound and culturally skilled pastoral care and counseling that is relevant to their needs. This project suggests three strategies for developing culturally skilled pastoral counselors to work with Taiwanese in the church setting. The first strategy is the examining of Taiwanese sufferings and hope in its history. These sufferings and hopes have continued to shape the Taiwanese characteristics. The second strategy is to understand the current social-cultural problems and adjustments of the Taiwanese in the U.S. The third strategy is to identify barriers to effective cross-cultural counseling, so that the pastoral counselors can avoid them. These barriers include the differences in world views, religious concepts, and culturally bound values.

#### Importance of the Problem

Pastoral counseling has been a neglected ministry in Taiwanese churches, but it has gradually become a more important ministry in Taiwanese churches in the U.S. There are two reasons for that. One is that the Taiwanese in the U.S. are suffering from many kinds of social, cultural, and spiritual problems. The

other reason is that the population of the Taiwanese in the U.S. has increased to 500,000 in 1990 and continued to grow at the rate of 20,000 yearly. What we are concerned with is whether the Taiwanese churches in the U.S. can provide theologically sound and culturally effective pastoral counseling that nurtures the healing and growth of the Taiwanese in the U.S.

### Thesis

My thesis is two-fold. First, in pastoral counseling situations, the cultural characteristics of the Taiwanese need to be understood, respected, and utilized as a starting point for the communication between pastors and the Taiwanese counselee. Second, the pastors of Taiwanese churches, influenced by the Western culture, need to seek a theologically sound and culturally skilled approach in their care and counseling of the Taiwanese. When the two-fold goal is reached, pastoral counseling can nurture the healing and growth of the Taiwanese to whom the pastors minister.

### Definitions of Major Terms

#### Taiwanese Immigrants

For the purpose of this project, Taiwanese immigrants shall be designated as those people who came from Taiwan and live in the U.S., those who share the same particular and distinct culture as other Taiwanese, and those who identify themselves as Taiwanese. Although the U.S. Census had counted the Taiwanese together with the Chinese before 1990, the survey data in this

project shows that the Taiwanese in the U.S. wish to be identified as Taiwanese.

### Pastoral Care

In the Reformed tradition, preaching has been the main pastoral care function. Pastoral care in the Reformed tradition focuses on private interviews, consultations, corrections, and admonitions. The goals include the call to repentance and uprightness of life, the relief of anxiety, and guidance to one's true destiny. After consulting books by Wayne Oates, William Hulme, and Howard Clinebell, I have shifted to a broader definition of pastoral care. In my church ministry, the pastoral care focuses on both the spiritual growth and the human dilemma of the parishioners.

### Pastoral Counseling

In his book Pastoral Counseling across Cultures, David W. Augsburger defines pastoral counseling from a cross-cultural point of view:

Pastoral counseling is a liberating and healing ministry of the faith community that is based on a relationship between a pastor (or a pastoral team) with counseling skills and a family or person who come together to engage in conversation and interaction. The relationship is a dynamic process of caring and exploration, with a definite structure and mutually constructed goals, and occurs within the tradition, beliefs, and resources of the faith community that surrounds and supports them.<sup>1</sup>

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<sup>1</sup> David W. Augsburger, Pastoral Counseling across Cultures (Philadelphia: Westminster Press 1986), 15.

The position that this project holds is that all pastoral counseling is cross-cultural counseling.

#### Scope and Limitations of the Project

This project offers only a very brief and general understanding of the sufferings and hopes of the Taiwanese in history. The survey participants who live in and around Los Angeles County were reached through the Taiwanese church meetings. Therefore the survey results only represent the perspectives of this specific group. The case study that I choose for reflection comes from my church. The care receiver has a folk religious background, which makes it a suitable case for discussions and reflections.

The scope of the project covers only the Taiwanese churches in and around Los Angeles County. I administered the survey in the churches in this area. Therefore, the conclusions that I came up with may apply only to the conditions of this area.

#### Procedure for Integration

This project analyzes the past and current sufferings and hopes of the Taiwanese in the U.S. It proposes theologically sound and culturally effective pastoral counseling strategies relevant to the needs of the Taiwanese in the U.S. To understand the past sufferings and hopes of the Taiwanese immigrants, we pay close attention to the history of Taiwan. To understand the current sufferings and hopes of the immigrants from Taiwan, I

administered the survey questionnaire, "Immigrants from Taiwan: Social-Cultural Problems and Adjustments."<sup>2</sup>

To understand the Taiwanese common religious beliefs and world views, this project examines the beliefs of Taiwanese folk religion, which includes the beliefs of Buddhism, Taoism, and Confucianism.

To propose an effective and relevant approach for counseling Taiwanese in the U.S., this project consults the books of Howard, J. Clinebell, Howard W. Stone, David W. Augsburger, Derald Wing Sue, David Sue, and others.

Finally, the presentation of a case is my reflection of how I have applied the theories of cross-cultural counseling in an actual cross-cultural counseling situation in a church setting.

### Chapter Outline

Chapter 1 explores issues addressed by this project, explains the importance of the problems, states the thesis of the project, and defines major terms. This chapter explains the scope and limitations of the project and describes the procedure for integration. The aim of this outline is to describe the outline of the whole project, provide a basis for the chapters to follow, and anticipate the conclusion.

Chapter 2 reviews the sufferings and hopes of the Taiwanese in history. The purpose of this chapter is to examine the Taiwanese sufferings in history that continue to shape the Taiwanese characteristics.

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<sup>2</sup> See Appendixes A and B.

Chapter 3 presents the common beliefs of Taiwanese folk religion. These beliefs have shaped the world views of the Taiwanese. An in-depth understanding of the Taiwanese world views is essential to communicate with a Taiwanese person in such a way as to build a counseling relationship.

Chapter 4 analyzes the data results of the survey, "Immigrants from Taiwan: Social-Cultural Problems and Adjustments." The data of the survey gives information about the current social and cultural problems of the Taiwanese who live in and around Los Angeles County. It helps to reveal the needs of these Taiwanese in their daily lives.

Chapter 5 discusses the importance of the correlation of theology and pastoral counseling in the church setting. This chapter reveals the serious concerns of theologians that pastoral care has neglected its theological roots. Therefore, they seek to reclaim pastoral care's place in the tradition of curing of souls.

Chapter 6 explores the proposals of David W. Augsburger, Derald W. Sue and David Sue about how to become a culturally skilled pastoral counselor. Augsburger calls on pastoral counselors to learn from other cultures and esteem other world views as well as their own. Derald Wing Sue and David Sue suggest that pastoral counselors should become culturally skilled counselors who develop culture-specific communication or helping styles for culturally different clients.

Chapter 7 presents the case of Mrs. Lin for the discussion of how I have applied the theories and the strategies from the cross-cultural perspectives in an actual counseling session. The folk religious background of Mrs. Lin has made the case a valuable example for discussion and reflection about cross-cultural pastoral counseling.



## CHAPTER 2

### The Sufferings and Hope of the Taiwanese: A Historical Review

This chapter is a brief historical review of the hopes and sufferings of the Taiwanese. A clear understanding of Taiwanese hopes and sufferings is essential to give relevant and effective pastoral care and counseling to the Taiwanese in the United States.

#### Geography and Government

Taiwan is situated in the Pacific Ocean about 160 kilometers (100 miles) off the southeastern coast of the China. To the north is Korea and Japan and to the south is Hong Kong and the Philippines.

Taiwan has an area of approximately 36,000 square kilometers (14,000 square miles) and is about 377 kilometers (234 miles) long by 142 kilometers (88 miles) wide. The meaning of the word Taiwan is "terraced bay." The wild, forested beauty of the island led Portuguese sailors in 1590 to name it Ilha Formosa, meaning beautiful island.

After the Chinese Communists conquered Mainland China in 1949, the Chinese Nationalist government was forced to flee to Taiwan. Chiang Kai-Shek, the Nationalist president, made Taipei the capital of the Republic of China. The Republic of China controls Taiwan Island, Matsu, the Pescadores, and Quemoy groups.

## People, Languages, and Religions

### Ethnic Groups and Population

In 1994 there were about 21.13 million people making their homes in Taiwan. There were three major waves of immigration to Taiwan. The smallest but earliest wave was the aborigines. Their population was 357,600 in 1993.<sup>1</sup> The aboriginal inhabitants in Taiwan consist of nine major tribes: the Ami, Atayal, Paiwan, Bunun, Puyuma, Rukai, Tsao, Saisiyat, and the Yami. Some anthropologists believe that the aborigines have been in Taiwan since prehistoric times. Their ancestors came from Indonesia and the Philippines. Most of the native peoples live on reservations in the mountains.

The second wave was the biggest group. They were the Han people from Mainland China. Their Chinese ancestors started to move out of the Fujian and Guangdong provinces and settled in Taiwan about 400 years ago. They have lived there for so many generations that they identify with the land and call themselves Taiwanese.

The third wave of immigrants was the Chinese who came to Taiwan after the Communist took-over of Mainland China in 1949. About 1.5 million people came to Taiwan with the Chinese government. They identify themselves as Chinese.

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<sup>1</sup> Republic of China, Government Information Office, The Republic of China at a Glance (Taipei: China Color Printing, 1995), 8.

The official language in Taiwan is Mandarin Chinese, and the other main languages are Taiwanese (Southern Fukienese or Amoy), Hakka, and aboriginal dialects.

### Religions

The government in Taiwan provides the following figures about the religious faith of the population in Taiwan.<sup>2</sup>

Table 2.1

#### Religious Faith of Population in Taiwan

Religion	Population	Number of Temples
Buddhism	4,860,000	4,020
Taoism	3,850,000	8,292
I-Kuan-Tao	918,000	86
Roman Catholicism	304,000	816
Protestantism	422,000	2,683
Islam	52,000	5

The same document also announces that there are 12 public religions. They are Buddhism, Taoism, Roman Catholicism, Protestantism, Islam, Baha'i faith, I-kuan-Tao, Hsuan-yuan Chiao, Li-ism, Tenrikyo, T'ien Dih Chiao and T'ien Te Chiao. Of the over 11 million believers, 44 percent are Buddhists, 35 percent Taoists, 8 percent I-Kuan-Taoists, and 6.5 percent Christians. In fact, over 80 percent of Taiwanese are pantheists. The masses of Taiwan worship Buddha, the gods of Taoism, and their ancestors at the same time. We call them folk religion believers.

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<sup>2</sup> Republic of China at a Glance, 30.

### Taiwanese Sufferings and Hope

Since the 1600s, different foreign powers such as the Dutch, the Spanish, Koxinga, the Ch'ing Dynasty, Japan, and the Republic of China have ruled over Taiwan.

#### Dutch and Spanish

The first large-scale Chinese settlement began in the seventeenth century from southeast China when the Dutch took Taiwan. Those immigrants became the major Taiwanese population in Taiwan. From the 1600s through the 1900s, the Taiwanese were under Dutch and Spanish imperialist rule.

#### Koxinga

The second wave of Chinese migration occurred in 1661 when Koxinga defeated the Dutch. He gathered his Ming loyalists to fight the Manchus on the mainland.

#### Ch'ing Dynasty

Not until 1683 was Taiwan officially incorporated into the Chinese territory under the Ch'ing Dynasty, that was founded by the Manchu people. The Ch'ing Dynasty ruled this island from 1683 to 1895. Then Taiwan was given control to Japan.

#### Japan

When Japan defeated the Manchus in the Sino-Japanese War in 1895, the Ch'ing government ceded Taiwan to Japan. The Japanese ruled the Taiwanese for the next 50 years (1895-1945).

#### Republic of China

At the end of the Second World War in 1945, Japan gave up Taiwan. The Nationalist regime of Chiang Kai-Seek took over

Taiwan by dispatching a military government there. Under the Chinese military rulers, the Taiwanese were treated as a conquered people. The Taiwanese islanders deeply resented the treatment. A general uprising broke out February 28, 1947, resulting in the deaths of 25,000 Taiwanese. Among the dead were doctors, lawyers, teachers, college students, and other leaders. In George Kerr's book Formosa Betrayed, he indicated that it was the foreignness, rudeness, and arrogance of the Chinese forces of occupation that caused the uprising.<sup>3</sup>

From that time on, Taiwanese nationalists began the Taiwanese Independent Movement throughout the world. Taiwanese self-awareness began to grow. After being ruled by many foreign powers for 400 years, the Taiwanese began to claim that they were the legitimate owners of Taiwan. They began to voice their hopes and sufferings.

In Chun-Ming Cheng's poem "Potato," he uses a potato as a parable to describe the hopes and sufferings of Taiwanese over the past 400 years. The potato symbolizes the Taiwanese or Taiwan, for Taiwan is a potato shaped island. Verse 1 describes how the foreign powers treat Taiwanese; it says, "They pluck me out of the warmth of the earth...saying here is the freedom we give you." Verse 2 describes how foreign powers oppress Taiwanese saying, "They bake me, boil me, dry me, cook me, and serve me steaming hot in bowls." Verse 3 describes that they eat every

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<sup>3</sup> George H. Kerr, Formosa Betrayed (Boston: Houghton Mifflin, 1965).

part of the potato including the leaves. Verse 4 describes that the Taiwanese will not endure the sufferings or keep silent any more saying, "I will stand and speak...I will speak out as potato for potato." Verse 5 says, "Please do not deal me in this way. I am innocent, I have not committed a crime!"<sup>4</sup>

Under the Nationalist government system, the president appointed a provincial government. The people elected county and city government officials, as well as a provincial assembly.

In the 1980s, Taiwan developed from a one party government system to a multi-party democratic system. In the 1990s, the Taiwanese began to elect their president, governors, and members of provincial, county, and city assemblies.

Today, Taiwan is moving toward an independent, democratic, and free country. The current challenge for Taiwanese is facing the threat from the Chinese Communist regime. Chinese Communists claim that Taiwan belongs to China. The Taiwanese sufferings never seem to end, but the Taiwanese are sure of their hope in a promising future.

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<sup>4</sup> Chun-Ming Cheng, "Potato," Li Poetry Magazine (Taipei), No. 91, 1978, 24. Quoted and trans. in C. S. Song, Theology from the Womb of Asia (Maryknoll, N.Y.: Orbis Books, 1986), 100.

## CHAPTER 3

## A Study of Taiwanese Folk Beliefs

The Taiwanese believe in and worship many gods. They go to different temples and they participate in all kinds of religious activities. We call their religion Taiwan folk religion.

Taiwanese church pastors often find that their parishioners bring with them their folk beliefs that are different from the pastors' beliefs. These differences may create misunderstandings in counseling, communication, and interaction. Therefore, pastors who understand these common Taiwanese beliefs enhance the relevance and effectiveness of their pastoral counseling with the Taiwanese who seek their help.

Taiwan Ming-Chian-Chung-Chiao (Taiwan folk religion) has developed and has flourished in Taiwan for four centuries. It has become the culture, the custom, and the life style of the Taiwanese. It is the religion of the masses. Fong Wan Tang, a professor of religion at Taiwan Theological Seminary, reported that there were 4200 folk temples in 1960 and over 12,000 in 1980. About 85 percent of the Taiwanese, who came from Fukien and Kwangtung, are folk believers.<sup>1</sup>

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<sup>1</sup> Fong Wan Tang, "Understanding the Folk Beliefs in Taiwan," in Understanding the Folk Beliefs in Taiwan, ed. Fong Wan Tang (Taipei: Yong Wang, 1983), 43.

Comparing Taiwan folk religion with Christianity, Islam, and Buddhism, Fong Wan Tang observes that Taiwan folk religion has the following characteristics:

It has no religious founder...  
It has no authoritative scripture...  
It has no systematic doctrine...  
It has no membership...  
It has no mission movement...  
It is a cultural phenomenon.<sup>2</sup>

Fong Wan Tang concludes that "Taiwan folk religion represents a confluence of various streams: enhanced Chinese Animism, Confucianism, Buddhism, and Taoism."<sup>3</sup>

#### Confucianism, Buddhism, Taoism, and Taiwan Folk Religion

Throughout the history of Taiwan, the Taiwanese have experienced many sufferings such as wars, hunger, and sickness. They worshipped gods who promised to give them peace and happiness. These conditions have led the Taiwanese to mix the beliefs of Confucianism, Buddhism, Taoism, and Animism into Taiwan folk religion.

#### Confucianism and Taiwan Folk Religion

The Taiwanese government has recognized the importance of the teachings of Confucianism. The Taiwanese government uses the Confucian Four Books as a required textbook in the high school

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<sup>2</sup> Fong Wan Tang, "Understanding the Folk Beliefs in Taiwan," in Understanding the Folk Beliefs in Taiwan, 41.

<sup>3</sup> Fong Wan Tang, "Observations of Taiwan Folk Beliefs," in The Beliefs of Taiwan Folk Religion, ed. Fong Wan Tang (Taipei: Evergreen, 1984), 139.



curriculum. Confucianism continues to be important for Taiwanese, and has become one of the main philosophies in Taiwan.

In The Confucian Way, Li Fu Chen has summarized the following 12 main teachings of Confucianism:

1. Nature should be guided into the correct channels rather than be let loose.
2. Desires should be restrained, and not be permitted to turn into license.
3. Wealth is a mere branch of the life-tree, while virtue is the root.
4. Force should come last and virtue first.
5. Filial piety is the foremost of all virtues.
6. Sensuality is the source of all evils.
7. Sincerity is the primary basis for the establishment of virtue.
8. The Mean is the proper Way of dealing with the world.
9. The search for benevolence is the prerequisite of human conduct.
10. Vigorous action is the immutable principle for success.
11. Loyalty and reciprocity are the foundation of satisfactory dealings between men.
12. Mutual confidence and righteousness should govern relations between nations.<sup>4</sup>

Confucius teaches that we give the aged rest, show friends sincerity, and treat the young tenderly. In addition to the material comforts conferred on the aged, the main requirements are reverence and love.<sup>5</sup> He teaches that we must take care of the aged during their life and after their death. In his reply to Fan Chih, Confucius said:

That parents, when alive, should be served according to propriety; that, when dead, they should be buried

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<sup>4</sup> Li Fu Chen, The Confucian Way: A New and Systematic Study of "The Four Books", trans. Shih Shun Liu (London: Routledge and Kegan Paul, 1986), viii-ix.

<sup>5</sup> Ibid., 386-87.

according to propriety; and that they should be sacrificed to according to propriety.<sup>6</sup>

In Tseng Tzu's book Hsiao Ching, he recorded the words of Confucius about filial piety. Confucius said, "Filial piety is the basis of virtue and the source of all instruction."<sup>7</sup>

The purpose of the ancestor worship in Confucianism is to remember and pay respect to the ancestors. Chiping Yu writes, "Confucianists hope that the ancestor worship will help in cultivating kinship values such as filial piety, family loyalty, and the continuity of the family lineage."<sup>8</sup> C. K. Yang also observes that "the ancestor worship is a device to cope with the emotionally shattering and socially disintegrating event of the death of an intimate member in the family."<sup>9</sup>

Confucian's teachings about filial piety have a great influence upon the ancestor worship of Taiwanese folk believers. The worship of the dead spirit in Taoism is the other factor that influences the Taiwanese to worship their ancestors.

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<sup>6</sup> Li Fu Chen, 387.

<sup>7</sup> William Theodore de Bary, "Filial Piety," in Sources of Chinese Tradition, comp. by William Theodore de Bary (New York: Columbia University Press, 1960), 169.

<sup>8</sup> Chiping Yu, "Confucian and Biblical Concepts of Filial Piety," (Th.D. diss., Boston University School of Theology, 1984), 49.

<sup>9</sup> C. K. Yang, Religion in Chinese Society (Berkeley: University of California Press, 1961), 29.

### Buddhism and Taiwan Folk Religion

Sakyamuni, the founder of Buddhism, believed that life is impermanent, without essence, and full of sufferings. He contended that craving and ignorance cause this world's sufferings. He taught that one must get rid of the craving and ignorance in order to stop the cycle of existence (samsara). Sakyamuni exhorted his followers "to end the cycle of existence that is equal to the realization of nirvana."<sup>10</sup>

Sakyamuni expounded the four noble truths as follows:

1. What is the noble truth of suffering? They are birth, decay, death, sorrow, lamentation, pain, grief, and despair. In short, the five groups of existence connected with clinging are suffering....
2. What is the noble truth of the origin of suffering? The craving gives rise to fresh rebirth and finds ever-fresh delight. It is the sensual craving, the craving for existence, for nonexistence or self-annihilation....
3. What is the noble truth of the extinction of suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, liberation and detachment from it....
4. What is the noble truth of the path leading to the extinction of suffering? It is the eight-fold path...namely: perfect view, perfect thought, perfect speech, perfect action, perfect livelihood, perfect effort, perfect will, perfect concentration....<sup>11</sup>

Buddhism began to spread outside of India after the third century. Mahayana brought Buddhism to China. Five schools of Buddhism had appeared in China during the Sui and Tang dynasties.

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<sup>10</sup> Ingrid Fischer-Schreiber, "Buddhism," Encyclopedia of Eastern Philosophy and Religion, eds. Stephan Schuhmacher and Gert Woerner (Boston: Shambhala, 1994), 50-55.

<sup>11</sup> Ingrid Fischer-Schreiber, "Four Noble Truths," Encyclopedia of Eastern Philosophy and Religion, 109-10.

They are the Hua-Yen, Tien-Tai, Chan, Pure Land, and Fahsiang. The Pure Land School of Buddhism came and flourished in Southern China and Taiwan.<sup>12</sup>

There are three popular Buddhist concepts that have a great influence on Taiwanese thought about the after life and the way of salvation: Gati (mode of existence), Samsara (cycle of existence), and Naraka (hell). These concepts teach that when someone dies, he enters one of the six forms of existence (gati) and begins the cycle of existence (samsara).<sup>13</sup> Rebirth takes place within the six forms of existence. These six forms of existence are humans, gods (deva), demons (asuras), animals, hungry ghosts (preta), and hell beings (naraka).

The Pure Land Buddhism in Taiwan teaches a new path to become free from the cycle of existence (samsara). It is an easy way to be reborn in the western paradise or the Pure Land of Buddha (Amitabha). Even in the hour of death, just calling the name of Amitabha is enough for a person to be born into paradise. The formula of the Amitabha invocation is Namo-o-mi-to-fo, which roughly means, "Veneration to the Buddha Amitabha."<sup>14</sup>

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<sup>12</sup> Ingrid Fischer-Schreiber, "Buddhism," Encyclopedia of Eastern Philosophy and Religion, 52.

<sup>13</sup> Kurt Friedrichs, "Samsara," Encyclopedia of Eastern Philosophy and Religion, 298.

<sup>14</sup> Ingrid Fischer-Schreiber, "Amitabha," Encyclopedia of Eastern Philosophy and Religion, 8-9.

### Taoism and Taiwan Folk Religion

Taoism has two different movements: philosophical Taoism (Tao-chia) and religious Taoism (Tao-chiau). In comparison, the religious Taoism has had more impact than philosophical Taoism on Taiwanese beliefs, because religious Taoism focuses its teaching on how to attain immortality which the Taiwanese pursue earnestly.

Followers of philosophical Taoism strive to achieve mythical union with the Tao by meditation and by following the nature of the Tao in thought and action.

Philosophical Taoism advises the rulers to be wu-wei, which means to have spontaneous or unmotivated action. According to Lao-Tzu, the philosophies of life are (1) to know Nature, (2) to be natural, and (3) not to interfere with Nature. Lao-Tzu promised that the way for a person to find the objectives of life, such as security, happiness, serenity, and bliss is to be natural or non-active. All you have to do is to adjust and to surrender yourself to Nature. All you need is to be quiet and passively adjust to life. Be relaxed and let go!<sup>15</sup>

According to Ingrid Fischer-Schreiber, philosophical Taoism lost its influence in the Han Dynasty after emperor Wu-ti (156-87 B.C.E) proclaimed Confucianism as the religion of the state. However, the teachings of philosophical Taoism spread among the

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<sup>15</sup> Yung-ch'ing Yang, China's Religious Heritage (New York: Abingdon-Cokesbury Press, 1943), 140-74.

normal people and the religious Taoism became the religion of the masses.<sup>16</sup>

The goal of religious Taoism is to attain immortality. Religious Taoism developed many schools and movements. The religious practices of The Way of Right Unity (cheng-I-tao) have great influence on Taiwan folk believers.

In the religious practice of the cheng-I-tao, the believers visit the priests to obtain talismans to protect the wearer against evil spirits, sorcery, sickness, fire, and other disasters. The tao-shih of this school also holds various ceremonies. They claim that they can cause the soul of a dead person to return into that person's body or to guide a dead person through Hell. They can also exorcise. Some tao-shihs serve as spiritualists and soothsayers. They prophesy based on astrology and physiognomy. Taiwan folk believers seek the help of the tao-shih of Taoism when they face the crises in life. They may go through the same practices stated above.<sup>17</sup>

#### Taiwanese World Views and Religious Life

The Taiwanese receive their world views from many religions. From Confucianism, the Taiwan folk believers receive the idea of Mencius that humanity is by nature good. Therefore, the way to make people human is to preserve the natural compassion of the

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<sup>16</sup> Ingrid Fischer-Schreiber, "Tao-chia," Encyclopedia of Eastern Philosophy and Religion, 357-58.

<sup>17</sup> Ingrid Fischer-Schreiber, "Cheng-i-tao," Encyclopedia of Eastern Philosophy and Religion, 67.

heart. From Lao-Tzu, they receive the views of the Naturalism. From Buddhism, they learn the way to be reborn into the Western Paradise. From Animism, they learn Pantheism and they mix all these beliefs in their worship of many gods. The Taiwanese worship many gods and they choose to worship the god that matches what they are asking for. There are gods of happiness, wealth, longevity, and many other kinds. The Taiwanese worship the god who meets their needs. When the god they worship does not answer their prayer, they turn to other gods.

The Taiwanese believe that there is a highest God. However, in their daily life, they are more concerned with the multitudinous spirits, shen (good spirits) and kui (evil spirits). They believe that the world is the result of interaction between the Yin and Yang. The principles of their interaction are in accordance with the Tao.

When Taiwan folk believers face crises and sufferings, they choose the god that they trust to deal with their problems. They worship the gods that are in their house. They send for a Dang-Ki, tao-shih, or priest to come to solve their problems. For a price, folk religious priests do fortune telling, physiognomy, divination, or white magic to heal diseases for believers.

The main features of Taiwan folk religion are polytheism, ancestor worship, geomancy (fong-sui), gods and ghosts (shen and kui), and fate and fortune (ming and yun).

### Polytheism

Taiwanese folk believers worship all kinds of gods.

According to Fang Wan Tong, the gods that the Taiwanese worship can be classified into the following six main groups:

1. Gods of nature: Heaven, Earth, Mountains, Seas, Sun, Moon, Stars, the gods of big stones, and big trees....
2. Deceased spirits: all the saints, sages, scholars, heroes, Buddhists, Taoists, Confucianists, wondering spirits, and violent spirits....
3. Ancestors: leaders, who were the pioneers and ancestors of the family....
4. Animals: tiger, cow, horse, cat, dog, monkey, and hare.
5. Spirit materials: Totem symbols, magic, taboo, and fetishes (stove, bed, and gate)....
6. Heroes and heroines in legends and fables.<sup>18</sup>

A survey reported in 1960 that folk believers in Taiwan worship 243 gods. They ask these gods to bless them that they may have good fortune, become an officer, live a long life, enjoy happiness, earn money, and have sons.<sup>19</sup>

### Ancestor Worship

Fong Wan Tang has observed that the reasons Taiwanese folk believers worship their ancestors differ from those of the Confucianists.<sup>20</sup>

First, Taiwanese folk believers believe that if they do not worship the spirits of their ancestors, their ancestors will go

<sup>18</sup> Fong Wan Tang, "A Study of the Gods of Taiwan Folk Religion," in The Beliefs of Taiwan Folk Religion, ed. Fong Wan Tang (Taipei: Evergreen, 1984), 153-210.

<sup>19</sup> Fong Wan Tang, "A Study of the Gods of Taiwan Folk Religion," in The Beliefs of Taiwan Folk Religion, 158, 180.

<sup>20</sup> Fong Wan Tang, "A Discussion of the Contextualization of Christian Missiology according to the Understanding of Taiwan folk beliefs," in The Beliefs of Taiwan Folk Religion, 310.



to hell and become hungry ghosts. Therefore, their ancestors will cause them troubles in this world.

Secondly, Taiwanese folk believers believe that the worship of their ancestors' spirits will help their ancestors' spirits to live forever. The spirits of their ancestors will use their spirit power to bless them in the life of this world.

In order to reduce the sense of fear and mystery that surrounds death and permeates their hearts, Taiwanese folk believers hold delicate funerals and regular ancestor worship.

#### Fong-sui (Geomancy)

Francis Hsu observes that "Fong-sui is a belief that the location of a house, a graveyard, or a city wall is the mystical determining factor of our fortune or misfortune."<sup>21</sup> Shaman (Dang-Ki) interprets the merits and demerits of a location according to the Yin-Yang factors and the Five Phases (wood, fire, earth, metal, and water). Yih-Yuan Li observes that "when a male relative dies young, a Dang-Ki may blame the bad Fong-Sui. He or she would suggest that you perform a propitiatory ritual, or change the location of the grave of your ancestors in order to change the bad Fong-Sui to a good one."<sup>22</sup>

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<sup>21</sup> Francis Hsu, Under the Ancestor's Shadow (Stanford: Stanford University Press, 1967), 46.

<sup>22</sup> Yih-Yuan Li, "Shamanism in Taiwan: An Anthropological Inquiry," in Culture-Bound Syndromes, Ethnopsychiatry, and Alternate Therapies, ed. William P. Lebra, Mental Health Research in Asia and the Pacific, vol. 4. (Honolulu: University Press of Hawaii, 1976), 179-88.

### Shen (gods) and Kui (ghosts)

Folk believers believe that there are shen (gods) and kui (ghosts). There are two kinds of spirits, the beneficent gods (shen) and the malevolent ghosts (kui). There are two souls in each person, hun (with yang nature) and poh (with yin nature). They believe that when a person dies, his hun and poh are apart. His hun becomes a shen if he is good. His poh turns into a kui (ghost) if he is bad.

In the practice of ancestor worship, folk religion believers worship shen (gods) for blessings and protection. They also propitiate kui (ghosts) with offerings such as food, clothing, paper money, and paper houses so that the ghosts will not cause any sort of disorder, destruction, disasters, or illness.

### Ming (fate) and Yun (fortune)

Ming (fate) means that outside factors predetermine our lives and that wealth, poverty, marriage, and even illnesses are predetermined. Yun (fortune) means that our lives are changeable. Most people would like to know their fate and have good fortune.

Fong Wan Tang observes that Taiwanese folk believers tend to seek the help of the shaman to do divination, fortune telling, and change their fate. In this case, a shaman may suggest that those who seek help do the following things to change their fate: good works, change their names, change the location of their ancestor's grave, and perform a rite of exorcism.<sup>23</sup>

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<sup>23</sup> Fong Wan Tang, "The Long Accumulated Evil Effect of the Belief of Fate," in The Beliefs of Taiwan Folk Religion, 212-17.

## CHAPTER 4

## Immigrants from Taiwan in the U.S.: A Survey Study

The Purposes of the Survey Study

This chapter is a presentation of my analysis of the statistical data results of the survey questionnaire.<sup>1</sup> In order to understand the immigrants from Taiwan, I designed and conducted the survey questionnaire "Immigrants from Taiwan: Social-Cultural Problems and Adjustments."<sup>2</sup> My first purpose is to identify the current social-cultural problems, crises, and needs of the immigrants from Taiwan in the United States. My second purpose is to understand the patterns of the helpers sought by the immigrants from Taiwan when they face these issues and problems. I believe that this knowledge is helpful for me as a counseling pastor to give the immigrants from Taiwan relevant pastoral care and counseling.

Taiwanese Population in the United States

According to the 1990 Census, there were 1,645,472 Taiwanese and Chinese living in the United States. There were 704,850 Taiwanese and Chinese living in California. Table 4.1 shows that the population of Taiwanese and Chinese in the United States has been doubling every census from 1960 to 1990. If the population keeps growing at this rate, the population of Taiwanese and

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<sup>1</sup> See Appendix C for the statistical data.

<sup>2</sup> See Appendix A and Appendix B for the survey questionnaire samples.

Chinese will be over 3,000,000 in the United States and over 1,500,000 in California by the year 2000.

Before 1980, the United States Bureau of Census counted the number of immigrants from Taiwan and China in the United States under the one Chinese category. Therefore, it is hard to know accurately how many immigrants from Taiwan are in the United States.

Table 4.1

Taiwanese and Chinese Population in the United States and California from 1960 to 1990<sup>3</sup>

Area \ Year	1960	1970	1980	1990
California	95,600	170,131	322,340	704,850
United States	237,297	435,032	806,027	1,645,472

It is our estimate that the Taiwanese population in the United States is about half of the Chinese population in the United States. If this assumption is true, the population of immigrants from Taiwan was about 500,000 in the United States and about 230,000 in California in 1990. In the year 2000, the population of immigrants from Taiwan will be 500,000 in California and 1,000,000 in the United States.

#### The Selected Sample of the Survey Questionnaire

In 1990, I conducted the survey in over 12 Taiwanese churches. These churches are located in Los Angeles County, Orange County, Riverside County, and San Bernardino County. Many

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<sup>3</sup>Bureau of the Census, Race of the Population by States: 1990; Race of the Population by States: 1980; Subject Reports [PC (2) 1 C 1960] [PC (2) 1 G 1970].

pastors and lay leaders helped by conducting the survey questionnaire in their church meetings.

The survey questionnaire asks the following questions: (1) What are the reasons for your immigration? (2) What are the crises encountered in the last two years? (3) What are the unsatisfied feelings you have now? (4) Who are the helpers you sought in your crises? (5) What are your concerns in your religious life? (6) Which cultural values do you prefer? Western values or Eastern values.

#### General Characters of the Respondents

We collected a total of 501 usable survey responses. The respondents included 168 students, 333 non-students, 253 males, and 248 females.

#### Types of Admission of the Respondents

Table 4.2 shows that 37 student respondents (22 percent) are American citizens, 75 student respondents are permanent residence holders, 33 student respondents are non-immigrant visa holders, and 16 student respondents categorized themselves as "others."

Table 4.2

The Types of Admission of the Survey Respondents

Types of admission	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
American citizen.....	37	22.02	167	50.15	204	40.71
Permanent residence.....	75	44.64	129	38.73	204	40.71
Non immigrant visa.....	33	19.64	29	8.7	62	12.37
Other.....	16	9.52	7	2.1	23	4.59

Table 4.2 also shows that 167 non-student respondents are American citizens, 129 non-students are permanent residents, 29 non-students are non-immigrants visa holders, and 7 non-students are in the "other" category, which may mean they do not have legal visas.

#### Family Life of the Respondents

Taiwanese are very family-minded. Most of the immigrants from Taiwan live with their families. Table 4.3 shows that there are 27 students and 31 non-students who do not live with their family members. They are the people to whom the church must pay extra attention to in taking care of them.

Table 4.3

The Family Life of the Survey Respondents

Persons living with me	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Father.....	97	57.73	33	9.9	130	25.94
Mother.....	118	70.23	52	15.61	170	33.93
Spouse.....	6	3.57	232	69.66	238	47.50
Brother.....	79	47.02	20	6	99	19.76
Sister.....	68	40.47	24	7.2	92	18.36
Child.....	2	1.19	218	65.46	220	43.91
Friends.....	15	8.92	9	2.7	24	4.79
Nobody else.....	12	7.14	22	6.6	34	6.78

#### Use of the Language by the Respondents

Table 4.4 shows that Taiwanese immigrants are proficient in Taiwanese, Mandarin, and English. Taiwanese parents hope that their children can speak, read, and write all three languages. Their children learn English at school, and Taiwanese and Mandarin at home. Many parents send their children to Chinese

schools to learn Mandarin on the weekends. Parents expect that the language proficiency will make their children successful and competent.

Table 4.4  
The Language Proficiency of the Survey Respondents

Language proficiency	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Taiwanese Fluently.....	97	57.73	288	86.48	385	76.84
Taiwanese Understand.....	60	35.71	27	8.10	87	17.36
Mandarin Fluently.....	120	71.42	281	84.38	401	80.03
Mandarin Understand.....	23	13.69	19	5.70	42	8.38
English Fluently.....	103	61.30	151	45.34	254	50.69
English Understand.....	54	32.14	138	41.44	192	38.32

Table 4.5 shows that Mandarin is the most often used language at home by the student respondents. Taiwanese is the most often used language at home by the non-student respondents. Students speak Mandarin first, Taiwanese second, and then English last at home. However, non-students speak Taiwanese first, Mandarin second, and then English at home.

Table 4.5  
Languages Used at Home by the Survey Respondents

Languages using at home	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Taiwanese.....	107	63.69	195	58.55	302	60.27
Mandarin.....	116	69.04	117	35.13	233	46.50
English.....	94	55.95	102	30.63	196	39.12

### Level of Schooling of the Respondents

Table 4.6 shows that the survey respondents have very high levels of education. Nearly 52 percent of the survey respondents were college graduates. Another 22 percent are either studying in or have graduated from graduate school.

Taiwanese believe that education is the best and the most important way to success. They catch every chance of education for themselves and for their children.

Table 4.6

The Level of Schooling of the Survey Respondents

My level of schooling...	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Elementary school.....	95	56.54	39	11.71	134	26.74
Junior high school.....	98	58.33	35	10.51	133	26.54
Senior high school.....	120	71.42	73	21.92	193	38.52
College .....	67	39.88	193	57.95	260	51.89
Graduate school .....	13	7.73	97	29.12	110	21.95

### Occupations of the Respondents

Table 4.7 shows that 168 respondents (33.5 percent) are students. Among the 333 non-student respondents, 128 (38.4 percent) are professional or technical experts, 58 are homemakers, 46 are clerks, sales agents, or administrative supporters, 32 are business owners, and 27 are retired. There are only five unemployed non-student respondents. Our understanding is that many Taiwanese immigrants feel ashamed to be unemployed. Those who lost their jobs will be withdrawn from public activities.



Table 4.7  
The Occupation of the Survey Respondents

My occupation...	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Professional/Technical .....	0	0	128	38.43	128	25.54
Business owner.....	0	0	32	9.60	32	6.38
Clerical/Sales/Administrative Support.....	0	0	46	13.81	46	9.18
Service Workers/Laborers.....	0	0	4	1.20	4	0.79
Craftsmen/Foremen/Operatives.....	0	0	9	2.70	9	1.79
Homemaker.....	0	0	58	17.41	58	11.57
Student.....	168	100	0	0	168	33.53
Retired.....	0	0	27	8.10	27	5.38
Unemployed.....	0	0	5	1.50	5	0.99

#### Age of the Respondents

Table 4.8 shows that the student respondents are composed of two young age groups: 125 student respondents are 13 to 20 years old and 39 student respondents are 20 to 30 years old. Nearly all of the non-student respondents are adults or older people. Therefore, when we compare and analyze the survey data of the student respondents to those of the non-student respondents, we see the differences in issues and problems between the two age groups.

Table 4.8  
The Age of the Survey Respondents

My Age...	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
13-20 years.....	125	74.40	8	2.4	133	26.54
21-30 years.....	39	23.21	38	11.41	77	15.36
31-40 years.....	1	0.5	97	29.12	98	19.56
41-50 years.....	1	0.5	120	36.03	121	24.15
51-65 years.....	1	0.5	41	12.31	42	8.38
65 and over.....	0	0	28	8.4	28	5.58

Ethnic Identity of the Respondents

Birth Place and the Length of Residence

Table 4.9 shows that 91 percent of the immigrants from Taiwan were born in there. Only 23 non-student survey respondents were born in China, and 11 survey respondents were born in the United States. Table 4.9 also shows the lengths of stay in the U.S. of the survey respondents. The lengths of stay in the U.S. are (1) 246 from 3 to 10 years; (2) 126 from 10 to 20 years; (3) 53 from 1 to 3 years; (4) 34 for over 20 years; (5) 34 for less than 1 year; and (6) 5 were born in the United States.

Table 4.9

The Birth Place, the Length of Residence in the United States,  
and the Ethnic Identity of the Survey Respondents

My Birth Place...	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Taiwan.....	151	89.88	306	91.89	457	91.21
China.....	0	0	23	6.9	23	4.59
Hong Kong.....	1	0.5	1	0.3	2	0.39
United States.....	10	5.9	1	0.3	11	2.19
I have been in the USA for...						
Less than 1 year.....	23	13.69	11	3.30	34	6.78
1-3 years.....	20	11.90	33	9.90	53	10.57
3-10 years.....	106	63.09	140	42.04	246	49.10
10-20 years.....	12	7.14	114	34.23	126	25.14
Over 20 years.....	1	0.59	33	9.90	34	6.78
Since I was born in the U.S. ....	4	2.38	1	0.30	5	0.99
My ethnic identity...						
I am a Taiwanese.....	112	66.66	205	61.56	317	63.27
I am an American.....	1	0.59	0	0	1	0.19
I am Chinese.....	24	14.28	51	15.31	75	14.97
I am a Taiwanese-American.....	19	11.30	66	19.81	85	16.96
I am a Chinese-American.....	8	4.76	8	2.40	16	3.19
I do not know who I am.....	2	1.19	1	0.30	3	0.59

### Ethnic Identification of the Respondents

According to Table 4.9, 63.3 percent of the survey respondents identify themselves as Taiwanese. About 17 percent identify themselves as Taiwanese-American. Nearly 15 percent identify themselves as Chinese. Only 0.2 percent identifies oneself as an American. Three persons say that they do not know who they are.

Although most of the immigrants from Taiwan wish to identify themselves as Taiwanese, there is no category called "Taiwanese" on the U.S. Census forms. They can only identify themselves as Taiwanese by filling "Taiwanese" in the "other" category.

In the 1980 Census, over 16,000 persons identified themselves as Taiwanese. The Taiwanese American Citizens League urged that all Taiwanese Americans identify themselves as Taiwanese in the 1990 Census so that their presence would be felt and their voices heard at the local, state, and federal government levels. According to the 1990 Census, 106,914 persons in California identified themselves as Taiwanese.

Ethnically speaking, Taiwanese are Chinese, just as the majority of Americans are Anglo-Saxon. In the eighteenth century, when British settlers on the American continent fought for independence and founded the United States of America, their culture was at first similar to the English culture. As time went on, the American culture gradually branched out and developed on its own in the frontier, with features and characteristics

clearly distinguishable from their counterparts in the British Isles.

Taiwanese have developed a unique and independent culture that is different from Chinese culture. Taiwan and China share the same cultural root. However, the development into two different cultures is irreversible.

#### Reasons for Immigration of the Respondents

Table 4.10 shows the top leading reasons for the non-student respondents to come to the United States. They are (1) for the education of children, (2) for educational opportunity, (3) to live a better life, (4) to join family, (5) for job opportunity, and (6) to seek political freedom.

Table 4.10 also shows the six leading reasons for the students to come to the United States. They are (1) educational opportunity, (2) arrangement by a family member, (3) higher standard of living, (4) job opportunity, (5) to join family, and (6) for adventure or to make their fortune.

Table 4.10

#### The Reasons for Immigration of the Survey Respondents

Important reasons to come to U.S.	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
To join family.....	45	26.78	95	28.52	140	27.94
Educational opportunity.....	134	79.76	134	40.24	268	53.49
Job opportunity.....	54	32.14	84	25.22	138	27.54
Higher standard of living.....	73	43.45	106	31.83	179	35.72
Education of children.....	20	11.90	138	41.44	158	31.53
Adventure or make fortune.....	31	18.45	23	6.90	54	10.77
To get married.....	13	7.73	30	9.00	43	8.58
Seek political freedom.....	15	8.92	63	18.91	78	15.56
Arranged by family members...	91	54.16	38	11.41	129	25.74

By contrast, the non-student reason of seeking political freedom is the only reason that is different from the student reason of seeking adventure or making their fortune.

### Crises Encountered by the Respondents

As Taiwanese immigrants to the United States, they have experienced many changes in their daily lives. These lifestyle changes are the major causes of their crises and problems.

Table 4.11 shows the encountered crises of the students respondents in the last two years. They are (1) changing to a new school, (2) trouble with relatives or friends, (3) poor academic performance, (4) personal injury or illness, (5) death of a family member, (6) a new immigrant, and (7) changing residence.

Table 4.11

The Crises Encountered in the Last Two Years  
of the Survey Respondents

Crises Encountered in two years	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Death of spouse/parent/child.....	14	8.33	47	14.11	61	12.17
Divorce.....	1	0.59	10	3.00	11	2.19
Marital separation from mate.....	0	0	12	3.60	12	2.39
Detention in jail or other institution	1	0.59	11	3.30	12	2.39
Death of a close family member.....	26	15.47	36	10.81	62	12.37
Major personal injury or illness.....	34	20.23	50	15.01	84	16.76
New immigrants .....	22	13.09	23	6.90	45	8.98
Marriage.....	3	1.78	12	3.60	15	2.99
Being laid off.....	5	2.97	17	5.10	21	4.19
Retirement from work.....	0	0	6	1.80	6	1.19
Pregnancy.....	2	1.19	10	3.00	11	2.19

Table 4.11--Continued

Crises Encountered in two years	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Gaining a new family member.....	7	4.16	25	7.50	31	6.18
Major change in business.....	11	6.54	39	11.71	50	9.98
Major change in financial state.....	10	5.95	30	9.00	40	7.98
Changing to a different line of work.....	12	7.14	31	9.30	43	8.58
Conflicts or arguments with spouse.	5	2.97	39	11.71	45	8.98
Poor academic performance.....	41	24.40	17	5.10	58	11.57
Trouble with relatives or friends.....	48	28.57	40	12.01	87	17.36
Troubles with the boss.....	9	5.35	24	7.20	33	6.58
Change in residence.....	21	12.50	45	13.51	66	13.17
Change to new school.....	49	29.16	26	7.80	76	15.16

Table 4.11 also shows the crises encountered by the non-student respondents in the last two years. The crises that non-student respondents have encountered during the last two years are (1) 30.9 percent have conflicts or troubles with others, (2) 28.9 percent have encountered death of their family members, (3) 21 percent have encountered changes in their business or work, (4) 15.5 percent have encountered major personal injury or illness, and (5) 13.5 percent have to change in residence.

By contrast, the crises of students relate mainly to the adjustments to a new school, troubles in personal relationship, and poor academic performances. The crises of the non-students relate mainly to physical illness and injury, death of a family member, and change in residence.

#### Current Feelings of the Respondents

Table 4.12 shows that about 31 to 47 percent of student respondents have unsatisfied feelings such as distress, worry, loneliness, powerlessness, lacking of importance, boredom, being

controlled, and shame. It also shows that about 16 to 38 percent of the non-students have the same unsatisfied feelings.

Table 4.12

## The Unsatisfied Feelings of the Survey Respondents

The Current Unsatisfied Feelings	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Physical tension, distress, insomnia.....	64	38.09	106	31.83	170	33.97
Fearful, worried, pressured.....	80	47.61	127	38.13	207	41.31
Detached from others or lonely.....	64	38.09	80	24.02	144	28.74
Lethargic, powerless, expression stifled.....	55	32.73	79	23.72	134	26.74
Incapable, unappreciated, unimportant.....	63	37.50	64	19.21	127	25.34
Bored, defeated, listless.....	66	39.28	74	22.22	140	27.94
Being controlled, unhelpful, and clumsy.....	53	31.54	56	16.81	109	21.75
Aimless, guilty, shame, anxiety, angry.....	68	40.47	69	20.72	137	27.34

Current Crises of the Respondents

Table 4.13 shows that the crises of student respondents in the order of their urgency are (1) crises in education, (2) depression, (3) friendship, (4) financial needs, (5) courtship, (6) life questions, (7) transportation, and (8) language problems. The crises of the non-student respondents in the order of their urgency are (1) language problem, (2) financial problems, (3) vocation or work, (4) depression, and (5) friendship.

Table 4.13

## The Current Urgent Crises of the Survey Respondents

The current urgent crises	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Financial problems.....	60	35.71	80	24.02	140	27.94
Vocation or work.....	42	25.00	63	18.91	105	20.95
Depression.....	66	39.28	53	15.91	119	23.75
No medical cares .....	23	13.69	39	11.71	62	12.37

Table 4.13-Continued

The current urgent crises	Student 168	Percent %	Non-student 333	Percent %	All 501	Percent %
Sexual problems.....	11	6.54	18	5.40	29	5.78
Transportation.....	45	26.78	35	10.51	80	15.96
Language problems.....	45	26.78	93	27.92	148	29.54
Alcohol and drugs.....	4	2.38	7	2.10	11	2.19
Friendships.....	64	38.09	49	14.71	113	22.55
Racial discrimination.....	35	20.83	37	11.11	72	14.37
Education and schooling.....	70	41.66	40	12.01	120	23.95
Courtship.....	55	32.73	27	8.10	82	16.36
Marital or family crises.....	26	15.47	27	8.10	53	10.57
Immigration.....	33	19.64	22	6.60	55	10.97
Peer pressure.....	43	25.59	20	6.00	63	12.57
Religious or life questions.....	49	29.16	37	11.11	86	17.16

#### Helpers Sought by the Respondents in Crisis

Table 4.14 shows that the first helper whom the student respondents seek is God. Students bring 247 encountered crises (25.7 percent) to God for help. The second helpers of student respondents are friends. Students bring 245 encountered crises (25.5 percent) to friends for help. The third helpers of student respondents are themselves. Students cope with 189 encountered crises (19.7 percent) by themselves. The fourth helpers of the student respondents are their parents and relatives. Students bring 177 encountered crises (18.4 percent) to their parents and relatives for help. The fifth helpers who the students seek are pastors or priests. Only 43 students (4.5 percent) bring their encountered crises to pastors or priests for help.



Table 4.14

The Helpers Sought by the Survey Respondents  
during the Time of Crises

Helpers sought	Student's	Percent %	Non-student's	Percent %	All	Percent %
Myself	189	19.68	324	19.67	513	19.67
Friends	245	25.52	339	20.58	584	22.40
Parents or Relatives	177	18.43	256	15.54	433	16.60
Lawyers	12	1.25	63	3.82	75	2.87
Physicians	24	2.50	73	4.43	97	3.72
Pastors or Priests	43	4.47	161	16.77	204	7.82
Astrologer	0	0.00	1	0.06	1	0.03
Fortuneteller	1	0.10	0	0.00	1	0.03
Gods in the temple	2	0.20	10	0.60	12	0.46
Pray to God	247	25.72	363	22.04	610	23.39
Counselors or Psychiatrists	2	0.20	24	1.45	26	0.99
Community service agencies	3	0.30	8	0.48	11	0.42
Don't know who is my helper	15	1.56	25	1.51	40	1.53
Total helpers sought	960	100.00	1647	100.00	2607	100.00

Table 4.14 also shows that the first helper whom the non-students seek is God. Non-student respondents bring 363 encountered crises (22 percent) to God for help. The second helpers of the non-student respondents are themselves. The non-students handle with 324 encountered crises (19.7 percent) themselves. The third helpers of the non-student respondents are pastors or priests. Non-students bring 161 encountered crises (16.8 percent) to pastors and priests for help. The fourth helpers of the non-student respondents are their parents and relatives. Non-students bring 256 encountered crises (15.5 percent) to their parents or relatives for help. The fifth helpers of the non-student respondents are physicians and lawyers. They bring only 73 encountered crises (4.4 percent) to

physicians and they bring only 63 encountered crises (3.8 percent) to lawyers for help.

The first thing to note in the survey findings is that the survey respondents bring about 1 percent of their crises to counselors or psychiatrists and they bring about 2.9 percent to lawyers. Immigrants from Taiwan tend to seek help from their close friends and family members.

Many Taiwanese are afraid of going publicly to court and they do not like to see a psychiatrist. The reason why Taiwanese are afraid of going publicly to court may relate to the fact that Taiwanese have been ruled by foreign powers for 400 years. The suffering in their history makes it hard for them to trust that the public court system will bring justice and peace to them. The reason why Taiwanese do not like to see a psychiatrist for help is that if they see a psychiatrist, people may think that they have problems or that they are crazy. When they have to seek the help of lawyers, psychiatrists, or pastors, they go in private to avoid the shame of people saying that they have problems and they are crazy.

The second thing to note is that more non-student respondents than student respondents seek the help of pastors and priests (16 percent verses 4 percent). The reason is that the personal relationships between pastors and non-students (most of them are adults) are closer than the relationships between pastors and students (most of them are teenagers). Therefore, the

closeness of mutual relationship is one of the important factors for Taiwanese in deciding who will be their helper in crises.

#### Helping Programs Expected by the Respondents

Table 4.15 shows the expected helping programs of the survey respondents. The expected helping programs of the respondents include (1) the English language school (29.6 percent), (2) the legal aids in immigration matter (8.4 percent), (3) vocational guidance (7.8 percent), and (4) mental health care programs (7.6 percent).

Table 4.15

#### The Expected Helping Program of the Respondents

The expected helping program	Number	Percent
English language school	148	29.60
Legal aids in immigration matters	42	8.40
Vocational guidance	39	7.80
Mental health care programs	38	7.60

#### Religious Life of the Respondents

Table 4.16 shows that the religious faiths of the survey respondents are (1) 357 Christian, (2) 37 non-believers, (3) 20 Buddhists, (4) 3 folk religion believers, (5) 2 Roman Catholic, and (6) 1 Taoism. There are 154 survey respondents (30.8 percent) whose fathers are Christian and 184 (36.8 percent) whose mothers are Christian. However, 71.4 percent of the survey respondents are Christian. This means that nearly 36 percent of the survey respondents become Christians though their parents are still non-Christians. The figure indicates that it is easier for a

Taiwanese person to become Christians when they are in the United States than when they are in Taiwan.

Table 4.16  
Religious Background of the Survey Respondents

Religious faith	Father's	Percent	Mother's	Percent	My	Percent
Christian	154	30.80	184	36.80	357	71.40
Non-believer	60	12.00	39	7.80	37	7.40
Buddhism	55	11.00	76	15.20	20	4.00
Folk religions	12	2.40	11	2.20	3	0.60
Roman Catholic	3	0.60	6	1.2	2	0.40
Taoism	2	0.40	5	1.00	1	0.20

#### Level of the Devoutness of the Respondents

Table 4.17 shows that 205 (41 percent) of the survey respondents say that they are somewhat devout believers and 183 (36.6 percent) say that they are very devout believers.

Table 4.17  
Religious Life Self Evaluation

My religious life is	Number	Percent
Very devout.....	183	36.60
Somewhat devout.....	205	41.00

#### Important Questions of the Respondents

Table 4.18 shows that all the following six questions are very important to the survey respondents.

The important questions of the survey respondents in their order of importance are (1) what is the meaning and purpose of life? (82 percent), (2) how should I relate to others? (79.4 percent), (3) what should I do to help others? (79.2 percent), (4) how to become rich and famous in my life? (53 percent), (5)

how to deal with the fact that I am going to die? (51 percent), and (6) what will happen after this life? (50.8 percent).

Table 4.18

**Important Questions of the Survey Respondents**

The question is important to me...	Number	Percent %
1. What is the meaning and purpose of life?	410	82.00
2. How should I relate to others?	397	79.40
3. What should I do to help others?	396	79.20
4. How to become rich and famous in my life?	265	53.00
5. How to deal with the fact that I am going to die?	255	51.00
6. What will happen after this life?	254	50.80
The purpose of religious faith to me is...	Number	Percent %
1. To give me meaning and purpose in life	198	39.60
2. To increase my love for God and others	189	37.80
3. A force for good in my life	50	10.00

Table 4.18 also shows that there are 198 respondents (39.6 percent) say that the purpose of religious faith is to give them meaning and purpose in life. There are 189 respondents (37.8 percent) say that the purpose of their religious faith is to increase their love for God and for others. There are only 50 respondents (10 percent) who say that the purpose of the religious faith is to be a force for good in my life. The figures reveal that the immigrants from Taiwan are not good at defining their religious faith.

Cultural Values Preferences of the Respondents

Table 4.19 shows that the student respondents prefer nine Western values and three Eastern values.

The nine Western values they prefer are that being young is great, enjoying social activities, reputation of oneself is more

important, equality of persons, questioning or inquisitiveness, expressing feelings, usually confront, having choices in life, and taking risks.

The three Eastern values that the student respondents prefer are being family-minded, fulfilling obligations or duty, and looking for the benefits to the group.

Table 4.19.

The Cultural Values Preferences of Student Respondents

Western Values (W)	W	W & E	E	Eastern Values (E)
To be young is Great	46	98	23	Wisdom grow with age
Individual minded	40	77	50	Family minded
Enjoy social activities	64	84	19	Enjoy family activities
Reputation of oneself is more important	37	97	33	Reputation of family is more important
Achieving a mutual advantage	31	84	51	Fulfilling obligations or duty
Benefits to individual	34	84	49	Benefits to group
Equality of persons	108	53	6	Hierarchy of persons
Questioning or inquisitive	76	80	11	Obedient to authority
Feelings expressive	78	76	13	Feelings restrained
Usually confront	82	72	13	Usually conform
Like choices in life	71	80	16	Like direction in life
Take risks	55	90	22	Take the safe way

Table 4.20 shows that the non-student respondents prefer eight Western values and four Eastern values. The Western values that the non-student respondents prefer are (1) that being young is great, (2) benefits to the individual, (3) equality of persons, (4) questioning, (5) expressing feelings, (6) usually confront, (7) having choices in life, and (8) taking risks.

The Eastern values that the non-student respondents prefer in the order of their importance are (1) being family minded, (2)

enjoying family activities, (3) reputation of the family is more important, and (4) the importance of fulfilling obligations or duty.

Table 4.20.

The Cultural Values Preference of Non-Student Respondents

Western Values (W)	W	W & E	E	Eastern Values (E)
To be young is Great	106	152	77	Wisdom grow with age
Individual minded	68	103	163	Family minded
Enjoy social activities	99	130	106	Enjoy family activities
Reputation of oneself is more important	96	137	102	Reputation of family is more important
Achieving a mutual advantage	102	109	124	Fulfilling obligations or duty
Benefits to individual	97	154	84	Benefits to group
Equality of persons	224	92	19	Hierarchy of persons
Questioning or inquisitive	187	123	24	Obedient to authority
Feelings expressive	174	119	41	Feelings restrained
Usually confront	194	116	25	Usually conform
Like choices in life	168	144	23	Like direction in life
Take risks	112	134	86	Take the safe way

A comparison of the data of Table 4.19 and Table 4.20 reveals the fact that the immigrants from Taiwan are struggling with the conflict between Eastern and Western cultural values. I believe that they will continue to struggle between the following Eastern cultural values and Western cultural values everyday.

Individual minded	or	Family minded
Enjoy social activities	or	Enjoy family activities
Reputation of oneself is more important	or	Reputation of family is more important
Achieve a mutual advantage	or	Fulfill obligations or duty
Benefits to individual	or	Benefits to group

## CHAPTER 5

## Pastoral Counseling in the Local Church Setting

The Crucial Importance of Pastoral Counseling

When I was a seminary student in Taiwan, Taipei Mackay Memorial Hospital started a counseling room. The chief psychiatrist of Taiwan University supported the program. The seminary opened a pastoral care and counseling course. At that time, I did not realize the crucial need and importance of pastoral counseling in the local church setting. I thought that counseling belonged to secular psychological specialists. My mission as a pastor was preaching, not counseling, and I referred those who came to me for help to psychological counselors. I thought that they would rather receive help from psychiatrists and psychologists than pastors.

After many years of ministering as a pastor in the Taiwanese church, I have found that parishioners seek help from clergy more than from psychiatrists and psychologist. It is true in the American church and it is true in the Taiwanese church.

Howard Clinebell gives the following findings about the American patterns of help seeking during the period of 1957-1976.<sup>1</sup>

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<sup>1</sup> Howard Clinebell, Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth, rev. Ed. (Nashville: Abingdon Press, 1984), 47-48, quoting Joseph Veroff et al., Mental Health in America (New York: Basic Books, 1981).



Table 5.1

Patterns of Help-Seeking during the Period of 1957-1976

Patterns of Help-Seeking from	1957	1976
Clergy	42%	39%
Physicians (Non-psychiatric)	29%	21%
Psychiatrists & Psychologists	17%	29%
Other Mental Health Professional	10%	20%

Table 5.1 shows that more Americans sought counseling from clergy than from any other single helping profession. It confirms that the role of the pastors in the U.S. is still on the front lines of helping people in need.

The result of the survey "Immigrants from Taiwan: Social-Cultural Problems and Adjustments," also shows that Taiwanese parishioners seek help from pastors more often than they seek help from psychologists or other specialists. The ratio is 204 to 26.<sup>2</sup>

The immigrants from Taiwan come to the U.S. for education, job opportunities, a higher standard of living, the education of their children, and political freedom. They face all kinds of crises: financial problems, vocation, language barrier, and racial discrimination. They feel tension, fear, loneliness, powerlessness, unimportance, defeat, being controlled, aimlessness, and shame. Most of the immigrants are non-Christians, but they attend a Christian church to look for friendship, caring, and guidance.

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<sup>2</sup> See Appendix C.

The words of Paul E. Johnson express best the situation of the immigrants from Taiwan:

In our time, we have been uprooted from our homeland, adrift in a mobile and changing society. We are lonely in crowds who seem not to care, pushed to and fro by machines to serve and be served, until we too become mechanical and act like machines we meet the other persons as strangers, but mostly by external contacts passing by or bouncing away as if we were rubber balls. We... do not know the inner life of other persons, and so we give attention mainly to the external appearance. Estranged from them or used by them, we are empty within ourselves, lost souls for whom no one seems to care. The need has never been so urgent for someone to care. How can a pastor care for his people in such a world?<sup>3</sup>

We believe that the Church is a redemptive community. The Church needs to focus its ministry to meet the needs of the people. Therefore, pastoral counseling has become a necessary ministry in Taiwanese parishes. Many people have helped me in shifting the perspectives about pastoral counseling in the church setting. Their main suggestions are that pastoral counseling has to return to its theological roots and pastors have to regain their pastoral identity.<sup>4</sup>

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<sup>3</sup> Paul Johnson, "Where We Are Now in Pastoral Care," Christian Advocate, 23 Sept. 1965, 7, quoted in Howard Clinebell, Basic Types of Pastoral Care and Counseling, 49.

<sup>4</sup> See Clinebell, Basic Types of Pastoral Care and Counseling; Howard W. Stone, The Word of God and Pastoral Care (Nashville: Abingdon Press, 1988); Charles W. Taylor, The Skilled Pastor (Minneapolis: Fortress Press, 1991); William E. Hulme, Pastoral Care and Counseling (Minneapolis: Augsburg Publishing, 1981); Paul W. Pruyser, The Minister as Diagnostician (Philadelphia: Westminster Press, 1976); and Gordon E. Jackson, Pastoral Care and Process Theology (Lanham, Md.: University Press of America 1981).

### What Makes Pastoral Counseling Unique?

How does pastoral counseling differ from general or secular counseling? In some aspects, they are very similar. According to Wayne E. Oates, Gordon E. Jackson, and Howard Clinebell, pastoral counseling has at least the following six distinctions.

1. The presence of God in pastoral counseling is unique. Oates holds that "pastoral counselors are aware that the presence of God is general and inescapable...The presence of God is in community, creation, darkness, dreams, the church, estrangement, family conflict, listening, and human sufferings."<sup>5</sup> In the insight of the process theology, Jackson contends that God is present in the counseling room. He says that "the counselor... knows that there is a cosmic Worker for good," and he adds, "a vision of this working should let counselors relax within their role."<sup>6</sup>

2. The training of pastoral counselors is unique. Pastoral counselors have "dual education in both theological and the psychological disciplines."<sup>7</sup>

3. The goal of pastoral counseling is unique. The essential goal of pastoral counseling is to facilitate the spiritual growth

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<sup>5</sup> Wayne E. Oates, The Presence of God in Pastoral Counseling (Waco: Word Books, 1986), 38, 46, 55, 57, 71, 77, 103, 114, 125.

<sup>6</sup> Jackson, 55-57.

<sup>7</sup> Clinebell, 67.

of the parishioners. This goal makes counseling unique among the helping professions.<sup>8</sup>

4. The religious tradition of pastoral counseling is unique. Pastors are expected and trained to use the resources of their religious tradition as an integral part of their counseling.<sup>9</sup>

5. The setting and context of pastoral counseling is unique. "The setting is a gathered community of faith—a congregation. The context is pastoral care and other functions of the general ministry through which pastoral care can occur."<sup>10</sup>

6. The social and symbolic roles of pastors are unique. Clinebell holds that pastors are "representative Christian people—representatives of the beliefs, values, and life of a congregation—who bring Christian means to bear on human problems."<sup>11</sup>

#### Correlating Theology with Pastoral Care

Howard W. Stone contends that pastoral care is a church ministry and therefore it should draw its resources from Christian theology. He suggests that pastors have to correlate moral and theological tradition into their pastoral care.

Stone suggests two steps towards correlating theology with pastoral care. First, pastoral counselors should study how to

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<sup>8</sup> Clinebell, 67.

<sup>9</sup> Ibid., 68.

<sup>10</sup> Ibid., 68-69.

<sup>11</sup> Ibid., 70.

express the sources of their faith in theology. Second, pastoral counselors have to reflect on their present experience with people entrusted to their care, and they have to reflect on their relationship with God. Stone writes, "As we are attentive to the word, Christian faith will have its impact on the care we give."<sup>12</sup>

Stone suggests ten theses to pastors in shaping pastoral care in the parish:

1. Pastoral care recognizes liturgy, ritual, confession, and traditional and contemporary Christian resources as beneficial components....
2. Pastoral care does not view personality change as the primary goal of its work....
3. Pastoral care is not morally nor theological neutral....
4. Pastoral care occurs within a Christian context—the "community of saints"....
5. Pastoral care is not only the task of the pastor. It is also a task for the laity....
6. Pastoral care has a systematic and social orientation....
7. Where pastoral care calls for pastoral counseling, frequently in response to a crisis, that counseling normally is short-term, perhaps six to eight sessions or even fewer....
8. Pastoral care takes seriously the pastor's task and opportunity for initiation....
9. Pastoral care aims to help people develop not only their feelings and attitudes, but also constructive behaviors and thinking....
10. Pastoral care focuses on coping with contemporary here-and-now issues rather than on extensive analysis of past history.<sup>13</sup>

#### Theological Access in Pastoral Counseling

Pastoral counselors may be good at both theological and psychological disciplines. However, their primary source of

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<sup>12</sup> Stone, 36-37.

<sup>13</sup> Ibid., 25-27.

pastoral care and counseling is theology, not psychology. From the New Testament era to the recent past, theology has been the primary basis for pastoral care and counseling. In the last 50 to 75 years, however, emphasis has shifted from a theological to a psychological basis for pastoral care and counseling. Therefore, some pastors have come to think that we can understand and care for people without touching their spiritual, ethical, or theological dimensions.

In his book The Minister as Diagnostician, Paul W. Pruyser notes, "I believe that problem-laden persons who seek the help from a pastor do so for very deep reasons—from the desire to look at themselves in a theological perspective."<sup>14</sup>

Pruyser proposes that pastors access seven spiritual themes in the pastoral interview of the person. These seven spiritual themes are "the person's awareness of the Holy, ...[the person's sense of] Providence, ...[the person's] faith, ...[the person's] thoughts about grace or gratefulness, ...[the person's] repentance, ...[the person's] sense of communion, ...and [the person's] sense of vocation."<sup>15</sup>

Howard W. Stone contends that "there is a need today for the pastor...to regain a theological template...without such a template, spiritual assessment of a troubled parishioner will surely remain confused."<sup>16</sup> He points out that "we pastors need to

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<sup>14</sup> Pruyser, 43.

<sup>15</sup> Ibid., 60-79.

<sup>16</sup> Stone, 41-42.

ask these or comparable questions of ourselves as we listen to the story any particular individual has to tell."<sup>17</sup> To access the spiritual dimensions of those who come for help, Stone proposes eight questions for pastors to ask themselves in their pastoral interview:

1. Why is this person coming to me for help?
2. How does this person understand God?
3. What is the sense of sin and what role does sin play in this situation.
4. What is the person's relative capacity for faith?
5. How does this person view salvation?
6. How adequate are this person's faith-support resources?
7. What sense of hope exists here?
8. Does freedom exist between this person and me? <sup>18</sup>

Howard Clinebell advocates a holistic liberation-growth model of pastoral care and counseling. According to Clinebell, the aims of pastoral care and counseling are growth, liberation and wholeness. He recommends that pastoral counselors pursue these overlapping goals at personal, relational and institutional level. He writes,

Pastoral care and counseling seeks to empower growth toward the wholeness in the six aspects of a person's life: (1) enlivening one's mind, (2) revitalizing one's body, (3) renewing and enriching one's intimate relationships, (4) deepening one's relationship with nature and the biosphere, (5) growth in relation to the significant institutions in one's life, and (6) deepening and vitalizing one's relationship with God.<sup>19</sup>

Howard Clinebell advocates the four pastoral care functions which William A. Clebsch and Charles R. Jaekel propose:

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<sup>17</sup> Stone, 43.

<sup>18</sup> Ibid., 43-48.

<sup>19</sup> Clinebell, 31.

1. Healing—"a pastoral function that aims to overcome some impairment by restoring the person to wholeness and by leading him to advance beyond his previous condition."
2. Sustaining—"helping a hurting person to endure and to transcend a circumstance in which restoration to his former condition or recuperation from his malady is either impossible or so remote as to seem improbable."
3. Guiding—"assisting perplexed persons to make confident choices between alternative courses of actions, when such choices are viewed as affecting the present and future state of the soul."
4. Reconciling—"seeks to reestablish broken relationships between man [sic] and fellow man and between man and God."<sup>20</sup>

Howard Clinebell adds a fifth pastoral care function—nurturing or sanctifying. He writes, "The aim of nurturing is to enable people to develop their God-given potentialities, throughout the life journey with all its valleys, peaks, and plateaus," and he explains, "nurturing overlaps and intertwines with the other four interdependent functions, it is also a distinct crucial pastoral care function."<sup>21</sup>

#### Touching the Spiritual Depths

Pastors who correlate pastoral care with theology will see human beings and their sufferings from theological perspectives. They begin to regain their pastoral identity when they try to touch the spiritual depths of their parishioners.

Kenneth C. Haugk contends that "people are units—integrated human beings who have physical, emotional, mental, social, and

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<sup>20</sup> Clinebell, 42.

<sup>21</sup> Ibid., 42-43.



spiritual needs."<sup>22</sup> He observes that most people are often taken by questions about their existence: (1) "What is the meaning of life?" (2) "Why am I here?" (3) "How does God view me?" (4) "What is right and what is wrong?" (5) "Why does God allow suffering?" and (6) "Why must I die?"<sup>23</sup>

These questions reveal to people their genuine spiritual needs. In a spiritually impoverished society, the parishioners are uncomfortable, hesitant or unable to talk about spiritual issues. Haugk contends that it is the responsibility of a caregiver to initiate spiritual communication. In order to do so, pastors or spiritual directors need "to provide an atmosphere of acceptance, to be alert to the spiritual needs of the care receivers, and to encourage people to discuss spiritual needs."<sup>24</sup> In order to touch the spiritual depths of those who come for counseling, pastors can encourage people to discuss their spiritual needs by asking the following questions suggested by Kenneth C. Haugk: (1) "How is [a particular crisis] affecting your view of God and life?" (2) "Do you see yourself as a religious or spiritual person?" (3) "How do you see God fitting into your life?" and (4) "What values are important to you?"<sup>25</sup>

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<sup>22</sup> Kenneth C. Haugk, Christian Caregiving (Minneapolis: Augsburg Publishing, 1984), 50.

<sup>23</sup> Ibid., 51.

<sup>24</sup> Ibid., 54-55.

<sup>25</sup> Ibid., 56.

Thomas Hart relates his theology and his psychotherapeutic approach in the article, "Counseling's Spiritual Dimension."<sup>26</sup> He offers nine principles that express the beliefs of how the spiritual dimension is present in a person's life and how good therapy and good theology converge in moving toward the goals of healing, growth, and liberation. These beliefs are as follows:

1. God is real in our life experiences.
2. God is present and active in a person's life.
3. God wants us to have life.
4. God works with us in tragedy and suffering for good.
5. The proper Christian response to suffering is initial resistance and desire to overcome it, followed by acceptance and hope.
6. We have found what God wants for us when we have used both feeling and thought to determine what we most deeply want in a mature way.
7. It is best for us to interpret our experience in light of the death and the resurrection of Jesus.
8. God created us to love others, Him, and ourselves.
9. The pastoral counselor is an incarnation of God's presence in the life of the parishioner.

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<sup>26</sup> Thomas Hart, "Counseling's Spiritual dimension: Nine Guiding Principles," Journal of Pastoral Care 43 (Summer 1989): 111-18.

## CHAPTER 6

## Pastoral Counseling across Cultures

What Is Cross-Cultural Counseling

David W. Augsburger has defined cross-cultural aspects of pastoral counseling as follows:

Pastoral counseling is a liberating and healing ministry of the faith community that is based on a relationship between a pastor (or a pastoral team) with counseling skill and a family or person who come together to engage in conversation and interaction. The relationship is a dynamic process of caring and exploration, with a definite structure and mutual contracted goals, and occurs within in the tradition, beliefs, and the resources of the faith community that surrounds and supports them.<sup>1</sup>

Augsburger has observed that the states of mind of the people in the Western worlds are "the individualism, scientism, social evolutionism, egalitarianism, and self-actualization." However, the personalities of the people in the non-Western worlds "are sociocentric, not egocentric, their familial esteem is more crucial than self-esteem," their identities "are more rooted in village (land), in tribe (kinship), and in patrilineal solidarity (filial piety) than in individual self-actualization." He concludes that "counseling and care will have a different beginning point, process, and ends."<sup>2</sup>

Augsburger contends that "the time has come for pastoral counseling movement to function from an expanded intercultural

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<sup>11</sup> David W. Augsburger, Pastoral Counseling Across Cultures (Philadelphia: The Westminster Press, 1986), 15-16.

<sup>2</sup> Ibid., 16.

perspective [because] the counseling theories and therapies that have emerged...in each culture...are too limited, too partial to serve human needs in this world of community where peoples of many cultures meet, compete, and relate."<sup>3</sup>

Augsburger stresses the need for pastors who are intercultural people. He writes,

The intercultural person is not culture-free.... Rather, the person is culturally aware. Awareness of one's culture can free one to disconnect identity from cultural externals and to live on the boundary, crossing over and coming back with increasing freedom. Disidentification of the self from old cultural identifications leads to rediscovery of the self in at least three contexts—one's own culture, a second culture, and in that unique third culture that always forms on the boundary between the two. This third culture perspective enables the intercultural person to make communication easier, interpret cultural conflict, and function with acceptable competence...The intercultural counselor develops a special skill that we call "interpathy." Interpathy enables one to enter a second culture cognitively and affectively, to perceive and conceptualize the internal coherence that links the elements of the culture into a dynamic interrelatedness, and to respect that culture...as equally as valid as one's own.<sup>4</sup>

In the second edition of their book Counseling the Culturally Different: Theory and Practice, Derald W. Sue and D. Sue present a view similar to that of David Augsburger.<sup>5</sup> They discuss the issues and the barriers to effective cross-cultural counseling. They identify the factors in effective cross-cultural

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<sup>3</sup> Augsburger, 13.

<sup>4</sup> Ibid., 13-14.

<sup>5</sup> Derald Wing Sue and David Sue, Counseling the Culturally Different: Theory and Practice, 2nd ed. (New York: John Wiley and Sons, 1990).

counseling and they propose steps to become effective cross-cultural counselors.

From their perspective, cross-cultural counseling happens even in counseling relationships in which both the counselor and the counselee belong to the same ethnic group. Therefore, pastoral counselors should expect cross-cultural counseling situations in the church setting.

### Barriers to Effective Cross-Cultural Counseling

Derald W. Sue and D. Sue contend that the counselors and clients have different culture-bound values, class-bound values, and language variables.<sup>6</sup> These differences are the source of conflict and misinterpretation in counseling. They note that Western counselors and non-Western counsees may have the following differences that are barriers to effective cross-cultural counseling.

#### Culture-Bound Values

Culture consists of all the things that people have learned to do, value, and believe throughout their lives. When counselors and clients have different culture-bound values, they will have communication problems. Derald W. Sue and D. Sue have identified the following culture-bound values of the Western and Eastern cultures.

Individual centered. Western society is an individual centered culture in which competition between individuals is natural. People seek individual status, recognition, and

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<sup>6</sup> Derald Wing Sue and David Sue, 34.

achievement. Asian culture, however, is very family and group oriented. Therefore, when a Taiwanese person states to a Western counselor, "I can not make that decision on my own," or, "I need to consult my parents or my family," the counselor tends to see him or her as immature.<sup>7</sup> Helping individuals to make decisions on their own has been an important goal in Western counseling.

Verbal, emotional, behavioral expressiveness. Derald W. Sue and D. Sue have observed that Western counselors expect their clients to articulate their thoughts and feelings clearly. They expect their clients to be open and assertive. Asian clients, on the other hand, tend to respect silence and value the restraint of strong emotions. They favor one-way communication from an authority figure and non-confrontational approaches in solving problems. They prefer developing friendships with others before opening themselves up to them.<sup>8</sup>

Insight. Favoring psychoanalytic theory, many Western counselors use insight as a process or a goal in counseling. However, the Taiwanese may not value the method of self-exploration. Most of them value behavior more than insight.<sup>9</sup>

Self-disclosure. Derald W. Sue and D. Sue have observed that Western counselors "tend to value one's ability to self-disclose and to talk about the most intimate aspects of one's life."<sup>10</sup>

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<sup>7</sup> Derald Wing Sue and David Sue, 35-36.

<sup>8</sup> Ibid., 36-38.

<sup>9</sup> Ibid., 38-39.

<sup>10</sup> Ibid., 39.

However, most of the Taiwanese tend to stress friendship as a precondition to self-disclosure. To the Taiwanese and the Chinese, it seems inappropriate and absurd to talk about the most intimate aspects of life with a stranger once a week for a 50-minutes session.<sup>11</sup>

Cause or effect orientation. Counseling in Western culture and society is "linear, analytic, rational and verbal."<sup>12</sup> It tries to discover cause-effect relationships. Most of the Taiwanese do not place such emphasis on finding cause-effect relationships. Instead, they would approach life problems indirectly and focus on maintaining harmony with each other.

Distinctions between mental and physical functioning. My observation is that when the Taiwanese bring their non-physical problems to a physician, priest, or minister, they expect immediate solutions and concrete treatment. They do not feel right to sit down and talk with an individual just to explore their thoughts and feelings.

Ambiguity. Derald W. Sue and D. Sue have observed that the unstructured counseling setting "may create discomfort in Third World clients."<sup>13</sup> Taiwanese may feel anxious and confused in the same type of counseling situations.

Pattern of communication. Derald W. Sue and D. Sue have observed that in Western counseling sessions, the client takes

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<sup>11</sup> Derald Wing Sue and David Sue, 39-40.

<sup>12</sup> Ibid., 40-41.

<sup>13</sup> Ibid., 42.

initiative to talk while the counselor takes a less active role to listen.<sup>14</sup> However, most of the Taiwanese respect elders and authority figures. Their pattern of communication before the elders and the authority figures is "not to speak until spoken to."<sup>15</sup>

#### Class-Bound Values

Derald W. Sue and D. Sue have observed that counselors from a middle or upper socioeconomic class are unable to relate to the circumstances and hardships of the clients from a lower socioeconomic status. These clients are concerned with immediate solutions for survival. They expect to receive advice or tangible treatment from the counselors.<sup>16</sup>

They also note that the Western counselors from middle or upper socioeconomic classes tend to expect their clients to express their feelings, explore their insight, and attempt to discover underlying intrapsychic problems. The clients from lower socioeconomic classes may view these as inappropriate. In addition, many do not see the importance of keeping time schedules. The Western counselors from upper socioeconomic classes have often misunderstood this as indifference or hostility.<sup>17</sup>

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<sup>14</sup> Derald Wing Sue and David Sue, 42-43.

<sup>15</sup> Ibid.,

<sup>16</sup> Ibid., 43.

<sup>17</sup> Ibid., 43-46.



### Language Barrier

In counseling, verbal interaction is essential in building rapport and mutual understanding. Derald W. Sue and D. Sue have observed that many Western counselors can only understand Standard English. They may not fully understand the emotional experience of those who are culturally different. Therefore, they may discriminate against those who come from bilingual or lower class backgrounds. In addition, Western counselors may conclude prematurely that their clients are inferior, lacking in awareness, and unable to think conceptually.<sup>18</sup>

### Nonverbal Communication

Derald W. Sue and D. Sue contend that "for effective counseling to occur, both the counselor and client must be able to send and receive both verbal and nonverbal messages accurately and appropriately."<sup>19</sup> However, the counselors "reared in a White middle-class society may assume that certain behaviors or rules of speaking are universal and have the same meaning."<sup>20</sup> This may create major problems for counselors and clients with different cultural backgrounds. The same nonverbal behavior may mean different things in different cultures. It is important that counselors correctly interpret nonverbal communications and understand their possible cultural meanings. The following expressions of nonverbal communication, personal space, eye

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<sup>18</sup> Derald Wing Sue and David Sue, 46-47.

<sup>19</sup> Ibid., 51.

<sup>20</sup> Ibid., 52.

contact, and conversational conventions may differ in each culture. The differences are as follows:

Personal space. Derald W. Sue and D. Sue have observed that the interpersonal distance zones characteristic of Western culture are: intimate, from contact to 18 inches; personal, from 1.5 feet to 4 feet; social, from 4 to 12 feet; and public, greater than 12 feet.<sup>21</sup> For Taiwanese, many of them would like to have a table between the talking people. A table between them makes them feel secure.

Bodily movements. Many Taiwanese interpret the restraint of strong feelings as a sign of maturity and wisdom. However, Western counselors may interpret it as either lacking in feelings or hiding true emotions. Westerners rely heavily on eye contact to indicate whether a person is listening or inattentive.<sup>22</sup> For Taiwanese, the avoidance of eye contact may be a sign of respect.

Conversation conventions. The way people greet, address, and take turns in speaking with each other differ from culture to culture. In Western society, close friends greet one another with a kiss or hug. However, Asians greet each other with a bow or a hand shake. Americans feel uncomfortable with a pause or silence in the conversation. However, in Asian culture, silence is a traditional sign of respect for elders. For Taiwanese, silence in a conversation does not mean that they do not want to continue speaking. Americans favor loudness and directness in their speech

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<sup>21</sup> Derald Wing Sue and David Sue, 53.

<sup>22</sup> Ibid., 54-55.

while Asian Americans favor speaking indirectly. Therefore, Asians may see the American way of speech as immature and rude while Americans may view Asians as weak, shy, and afraid of confrontation.<sup>23</sup>

### Factors in Effective Cross-Cultural Counseling

There are a numbers of special factors in cross-cultural counseling to consider: credibility and racial/cultural similarity, world views, and beliefs about control and responsibility.

#### Credibility and Racial/Cultural Similarity

Derald W. Sue and D. Sue observe that a counselor, who is credible and attractive in Western views, is often not credible and attractive in the eyes of the minority clients. Similarity in belief, race, and cultural identity enhances greatly a counselor's credibility with the client in cross-cultural counseling. In general, clients prefer counselors who share the same race, culture, and world views.<sup>24</sup>

#### World Views

Derald W. Sue and D. Sue define world views as "how people perceive their relationship to the world (nature, institutions, other people, etc.)."<sup>25</sup> They have categorized world views in terms of the locus of control and the locus of responsibility: (1)

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<sup>23</sup> Derald Wing Sue and David Sue, 56-57.

<sup>24</sup> Ibid., 75-92.

<sup>25</sup> Ibid., 137.

Internal Locus of Control (IC)-Internal Locus of Responsibility (IR), (2) External Locus of Control (EC)-Internal Locus of Responsibility (IR), (3) External Locus of Control (EC)-External Locus of Responsibility (ER), and (4) Internal Locus of Control (IC)-External Locus of Responsibility (ER).

Internal Locus of Control (IC)-Internal Locus of Responsibility (IR). Derald W. Sue and D. Sue have observed that IC-IR world view holders believe that they control their own fate and that their own actions determine the outcomes. Derald W. Sue and D. Sue observe that most white middle-class persons are IC-IR world view holders. They discuss the following characteristics of IC-IR world view holders:

1. They focus on acting and live fast-paced, busy lives.
  2. They value casual and equal relationships.
  3. They consider achievement and competition to be normal and healthy.
  4. They see humankind as being distinct from the world, which is governed by rational, mechanical rules.
  5. They see the self as autonomous and separate from others.
- An individual's decision making and responsibility "rest with the individual and not the group."<sup>26</sup>

Most Western counselors hold an IC-IR world view. They think that people must be responsible for their own actions and can improve their own life situations. Their views of life are more self-assertive.

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<sup>26</sup> Derald Wing Sue and David Sue, 146-49.

External Locus of Control (EC)-Internal Locus of Responsibility (IR). Derald W. Sue and D. Sue have observed that EC-IR world view holders are individuals who are not fully integrated into any particular culture, and they often reflect their marginal status by despising themselves. These individuals feel that they do not have much control over how others define them. EC-IR world view holders do subscribe to the mainstream expectations of self-responsibility. Derald W. Sue and D. Sue conclude that a culturally sensitive counselor needs to "(a) help the client understand the particular...forces that have created [their] dilemma, and (b) help the client distinguish between positive attempts to acculturate and a negative rejection of one's own cultural values."<sup>27</sup>

External Locus of Control (EC)-External Locus of Responsibility (ER). Derald W. Sue and D. Sue have observed that EC-ER world view holders tend to blame the system for their troubles and feel that the responsibility for change lies with others. EC-ER world view holders feel that there is very little one can do in the face of such severe external obstacles as prejudice and discrimination. Derald W. Sue and D. Sue have observed that EC-ER black clients may not take serious the admonitions that they are the masters of their own fate. For example, the black clients think that political forces are the forces that have conquered their existence. Derald W. Sue and D. Sue conclude that the most helpful strategies in the counseling

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<sup>27</sup> Derald Wing Sue and David Sue, 149-50.

the black clients are "(a) to teach the client new coping strategies, (2) to have them experience successes, and (3) to validate who and what they represent."<sup>28</sup> I believe that these strategies are also helpful in counseling Taiwanese clients.

Internal Locus of Control (IC)-External Locus of Responsibility (ER). Derald W. Sue and D. Sue have observed that IC-ER world view holders believe that they can make a difference in their own lives if they are given the opportunity. Many minorities are IC-ER world view holders. IC-ER world view holders have pride in their racial and cultural identity. Minority groups are becoming more aware of their own racial and cultural identities. IC-IR world view holders tend to see that the problems are residing in themselves, while IC-ER world view holders tend to see that the problems are outside themselves. Therefore, when IC-IR counselors interact with clients, they tend to use a non-directive approach, using reflection and paraphrase. In contrast, IC-ER counselors are more action oriented in their counseling style, providing more structure and advice. IC-ER world view holders tend to see Western counselors as a part of the oppressive, anti-minority establishment. It is not easy for the minorities to disclose themselves to the IC-IR counselors. In general, politically conscious Asian Americans (IC-ER) rate directive counselors as more credible and approachable than non-directive counselors.<sup>29</sup>

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<sup>28</sup> Derald Wing Sue and David Sue, 150-52.

<sup>29</sup> Ibid., 152-55.

### Effective Cross-Cultural Counseling

From the discussions above, it is obvious that the differences in language, in class-bound values, and in cultural values detract from the effectiveness of cross-cultural counseling. We need a different counseling approach for counseling the culturally different. The counselors need to be culturally aware (in David Augsburger's terminology) or to be culturally aware and skilled (in Derald W. Sue and D. Sue's terminology).

Augsburger contends that pastors should learn to understand and appreciate others' cultural views. They have to become intercultural pastors who are comfortable in counseling people of different cultures. Pastoral counselors should function as mediators and reconciliators who are able to take on different perspectives. They have to commit themselves to authenticity and genuine dialogue between different cultures, faiths, and values.

Augsburger points out that culturally aware counselors have the following five characteristics:

1. Culturally aware counselors have a clear understanding of their own values and basic assumptions....
2. Culturally aware counselors have a capacity for welcoming, entering into, and prizing other world views without negating their legitimacy....
3. Culturally aware counselors seek sources of influence in the person and the context, both the individual instance and the environment....
4. Culturally aware counselors are able to move beyond counseling theory, orientation, or technique and be effective humans....

5. Culturally aware counselors see themselves as universal citizens, related to all humans as well as distinct from all of them.<sup>30</sup>

### Principles of Effective Cross-Cultural Counseling

Derald W. Sue and D. Sue propose that culturally skilled counselors are responsible for examining their theoretical framework and evaluating its relevance to the client's needs and values. First, they must be familiar with other cultures and experiences. Then, they must be able to distinguish between the basic characteristics of counseling and the specific value assumptions of various counseling theories. Third, they must be able to identify suitable processes and goals in their work with the culturally different.<sup>31</sup> Cross-cultural counseling is most effective when counselors choose relevant processes and define the proper goals.

### Characteristics of the Culturally Skilled Counselor

Derald W. Sue and D. Sue contend that culturally skilled counselors must have the following characteristics.

Counselors are aware of their own assumptions, values, and biases. Derald W. Sue and D. Sue have observed that the biases, values, and assumptions of the counselors will sometimes interfere with their ability to work with their clients. Therefore, the culturally skilled counselors must aware of their own assumptions, values, and biases. Culturally skilled counselors are to be more aware and sensitive to their own

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<sup>30</sup> Augsburger, 17-21.

<sup>31</sup> Derald Wing Sue and David Sue, 160-65.



cultural heritage and to valuing and respecting differences. They must be aware that their own values and biases may affect their counseling with the culturally different. They know that their assumptions and beliefs are different from that of the cultural different. However, they should be comfortable with it. Finally, culturally skilled counselors are aware of their limitations in cross-cultural counseling. They will refer clients to a more suitable counselor when necessary.<sup>32</sup>

Understanding the world views of the culturally different client. Derald W. Sue and D. Sue contend that counselors must understand the world views of the culturally different and they must accept the views in a non-judgmental manner. This understanding and acceptance will make it possible for the counselors to relate to the wider sociopolitical systems in the lives of the culturally different.<sup>33</sup>

1. The culturally skilled counselor must possess specific knowledge and information about the particular group he or she is working with....
2. The culturally skilled counselor will have a good understanding of the sociopolitical system's operation in the United States with respect to its treatment of minorities....
3. The culturally skilled counselor must have a clear and explicit knowledge and understanding of the generic characteristics of counseling and therapy....
4. The culturally skilled counselor is aware of institutional barriers that prevent minorities from using mental health services.<sup>34</sup>

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<sup>32</sup> Derald Wing Sue and David Sue, 166-68.

<sup>33</sup> Ibid., 168-69.

<sup>34</sup> Ibid., 169.

Developing appropriate intervention strategies and techniques. Derald W. Sue and D. Sue suggest that counselors must develop appropriate methods in counseling the culturally different to enhance effectiveness in counseling them. Their suggestions are as follows:

1. The culturally skilled counselor must be able to use many verbal and nonverbal responses in counseling the culturally different.<sup>35</sup>

2. The culturally skilled counselor must be able to communicate accurately and appropriately in counseling the culturally different.<sup>36</sup>

3. The culturally skilled counselor must be free from the institutional racism and "view the problems or barriers as residing outside of the minority client."<sup>37</sup>

4. Derald W. Sue and D. Sue contend that all counselors can connect with culturally different clients, and they are free to use their own counseling techniques effectively in counseling them. They say that the counselors can be culturally skilled when they (1) open and honest with their clients about the potential limitations of their style of communication, (2) understand the client's world view well enough to consider its effects on the

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<sup>35</sup> Derald Wing Sue and David Sue, 170-71.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid., 78, 171.

client, and (3) communicate to their clients that, despite their counseling limitations, they desire to help.<sup>38</sup>

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<sup>38</sup> Derald Wing Sue and David Sue, 170-71.

## CHAPTER 7

## Implications for Pastoral Counseling Taiwanese Immigrants

Implications for Pastors

In my efforts to become a competent pastoral counselor, I believe that the task of pastoral counseling defined by Howard Clinebell is an important guideline for pastoral counselors. He writes,

Pastoral counseling must find a new level of self-identity and maturity by deepening its theological roots, broadening its methodology, and discovering its unique contribution to the helping of troubled humanity, with reference to both its own heritage and the other helping disciplines.<sup>1</sup>

As a Taiwanese church pastor, I face a two-fold challenge in counseling situations. One is to adopt uncritically the Taiwanese tradition of the parishioners in order to win their trust. The other is to impose my Judeo-Christian world views onto them so that I feel that I have kept my faith. To miss the former means a loss of my pastoral identity. To miss the latter means a loss of the effectiveness of the pastoral counseling.

The position of this paper is that cross-cultural pastoral counseling can be and should be both theologically sound and culturally effective. It is the personality and identity of the counselor that facilitates the client's change and growth.

Clinebell calls for a clear goal in the ministry of pastoral care and counseling. He contends that the "overarching goal of all pastoral care and counseling is to liberate, empower, and

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<sup>1</sup> Clinebell, 17.

nurture wholeness centered in Spirit."<sup>2</sup> To keep our pastoral counseling theologically sound, we need to ask ourselves constantly this question: Is everything I say and do liberating, empowering, and nurturing the wholeness centered in the Spirit of this person?

From the theological perspective, pastors have to be aware of the presence of God, to correlate theology with their pastoral care, and to access the spiritual dimensions of those who come to seek their help.

#### Implications for Counseling the Taiwanese

First, it becomes clear that effective counseling occurs when a counselor and a client are able to appropriately and accurately send and receive both verbal and nonverbal messages. The match of the communication styles will reduce both the difficulties of premature termination of the session and the inability to establish rapport. According to Sue and Sue, the counseling style suitable to Asians is directive, active, and influencing.<sup>3</sup> A Taiwanese person may not open up until the counselor opens first.

Second, most Western counselors are individual oriented, and they believe that clients should solve their own problems. However, the Taiwanese are more group oriented. They expect practical help from the counselor. Therefore, active systems

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<sup>2</sup> Clinebell, 26.

<sup>3</sup> Derald Wing Sue and David Sue, 71.

intervention is needed when counseling the Taiwanese. In the case of counseling Taiwanese, a counselor may have to take a more active role in the counseling sessions, teaching and providing advice.<sup>4</sup>

Third, the counselor who recognizes the limitations of his or her helping style in cross-cultural counseling can take steps to minimize possible conflicts. In the case of conflicts in communication, the counselor is ready to consider referral or seek consultation with a more experienced counselor.

In counseling the Taiwanese in the church setting, I would attempt (1) to be aware of their own assumptions, values, and biases, (2) to understand the world view of the culturally different, and (3) to develop appropriate intervention strategies and techniques.

#### The Case of Mrs. Lin

Mrs. Lin has three sons (25, 22, and 17) and one daughter (21). They came to America by way of Singapore. Her husband was a private businessperson. He stayed in Taiwan to support his family in the United States. He had a dream that his children would get the best education in the U.S. Mrs. Lin was now a single parent in the U.S. This arrangement is a common phenomenon in the United States among immigrants from Taiwan.

In 1985, Mrs. Lin's husband failed in his business and the Taiwan government would not let him leave Taiwan because of his unpaid debt. Mrs. Lin's relatives supported her financial needs

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<sup>4</sup> Derald Wing Sue and David Sue, 72.

in the United States. In addition to the financial difficulties, her daughter was born with a skin disease on her face called "elephantiasis." Her daughter has had many surgeries and has lost her right eye, but the condition has not improved. The doctor said that she may need another operation in the near future. Mrs. Lin has tried many resources for help. She has also worshipped many kinds of gods, but they cannot help.

Mrs. Lin and her children started to attend our church and she and her daughter received the Baptism in 1987. She has become an active church member since then. She started to attend the family fellowship meeting and to participate in the caring ministry in her area. However, her husband in Taiwan was very angry about her conversion to Christianity and he threatened to divorce her. The pressure upon her was getting heavier: her husband's anger, her daughter's skin disease, her sons' disobedient attitudes, and her financial situation.

The senior pastor Rev. K. used to take good care of this family. When Rev. K. left the church last June, the church called me to serve as their interim pastor.

At this time, Mrs. Lin's daughter and sons started to attend the Mormon Church in the area. Mrs. Lin also began to attend another church. Sensing the special need of the family, Elder Cheng, the shepherd of that area, my wife and I visited her many times. She was so happy that we cared for her family that she and her family came back to our church again. After building a trust

relationship between us, Mrs. Lin began to share her sufferings and hopes with us.

She told us that she was taking the Chinese Kong-fu class called Chih-Kong. She said that she wanted to learn the Chih-Kong to the level that she could heal her daughter's skin disease. Many folk believers believe that this is possible. I encouraged her and said, "At least, exercise is good to your physical health."

In addition to our caring for Mrs. Lin, Mrs. H. also visited her very often. Mrs. H. is a charismatic believer. Mrs. H. taught Mrs. Lin how to use glossolalic prayer for healing. Mrs. H. assured Mrs. Lin that once she got the power of the Holy Spirit, she will be able to heal her daughter.

After a Sunday service, Mrs. Lin came to me and said, "Pastor Lin, I have good news for you. God told me that you would receive the power of speech."

Pastor: "What has happened?"

Mrs. L: "It is wonderful. God really loves me. These days His Holy Spirit talks to me like we talk to each other. Now I got the power of healing. He tells me that you will receive the power of speech. Pastor, you have to believe me."

Pastor: "Tell me more what you have experienced."

Mrs. L: "I will tell you later. It is hard to explain. Anyway, you will receive the power of speech through me. Moreover, many miracles are happening."



Next Monday, Mrs. Lin called me.

Mrs. L: "Pastor Lin, It is very wonderful. I have the gift of speaking in tongues and the power to heal my daughter. I hope that when I heal my daughter, you and Rev. K. can come here as the witnesses."

Pastor: "I would like to visit you and see what has happened."

Mrs. L: "I am very happy that you can come to see how I heal my daughter."

Pastor: "How are you going to heal your daughter?"

Mrs. L: "The Spirit told me that I could use my Chih-Kong to heal her. The Spirit has given me the gift of speaking in tongues. Now I am going to show you how."

Pastor: "Go ahead."

Mrs. L: "Oh, the spirit of the universe, come into me now...shi—  
(blowing sound)... chiu, chih, kiu, ki, (strange sounds).  
Pastor, how do you think?"

Pastor: "I do not understand what you say. Do you know what you just said?"

Mrs. L: "No, I do not know. I just want to show you that I have the Spirit, and I have the power of healing. Pastor, you have to believe me. The spirit also told me that he would bless you with the same power. Now I am going to give you this power." She continued to pray a glossolalic prayer and I kept listening without interrupting. "O, spirit of the universe comes into me...Pastor Lin, kneel down, lift

up your hands, now I am God, I am Jesus, and I command you to speak in tongues. Speak now, Pastor Lin."

When she heard no response from me, she said, "Pastor Lin, did you kneel down? Did you lift up your hands? You have to obey God, obey Jesus now."

Pastor: "It is hard for me to do things on the telephone. Mrs.

Lin, I would like to talk to you in person. Is it all right for you that Rev. K., my wife and I visit you next Monday?"

Mrs. L: "Yes, pastor Lin."

I called Rev. K. right away. He said that Mrs. Lin just did the same to him. Rev. K said that Mrs. Lin might need an exorcism and he needed some time for fasting and prayer. Therefore, he decided not to visit Mrs. Lin next Monday. I had to cancel the Monday appointment.

I called Mrs. Lin's sister, told her about the situation, and I recommended that she send Mrs. Lin to see a psychiatrist.

I did not agree with Rev. K. that Mrs. Lin had been possessed by a demon. My understanding was that Mrs. Lin was trying to use the power of Chih-Kong, which is a Taiwan folk religion practice, and the power of the Holy Spirit, which is a typical charismatic movement practice, to heal her daughter. My concern was how to help her to walk through the crisis she was facing.

During this time, Mrs. H. visited Mrs. Lin again. Mrs. Lin showed Mrs. H. her intention to use Chih-Kong to heal her

daughter. However, Mrs. H. became angry and said "How can you be filled the Holy Spirit when you still have idols in your house? I believe that you are possessed with the evil spirits." Then Mrs. H. ordered the evil spirit came out from Mrs. Lin. She commanded Mrs. Lin to throw away the porcelain that has the picture of Kaun-In Buddha on it. She told Mrs. Lin that she has to give up Chih-Kong because it belonged to the evil spirits. Mrs. Lin was in fear and did what Mrs. H. told her to do.

All the things that had happened deeply hurt Mrs. Lin. The accusation of Mrs. H. that she was possessed by a demon hurt her the most. All the members of our church in that area found out about this incident. Mrs. Lin told many people about the accusation by Mrs. H., and she cried a lot. She kept saying, "I am not evil spirit possessed...I am not evil spirit possessed."

Elder Cheng, the small group leader of the area, suggested that we needed a meeting to pray and care for Mrs. Lin. The purpose was to comfort and minister to Mrs. Lin. I realized that it was the best suggestion and approach, so I accepted it.

I invited some elders and some of her close friends to attend the prayer meeting. The place of the meeting was in the church chapel at Sunday afternoon. Mrs. H. also asked to attend the meeting but I kindly declined her request.

Before the meeting, I gave the following guidelines for those who were to attend the meeting.

1. The meeting is not an exorcism meeting.

2. The purpose of the meeting is to show our love to Mrs. Lin by listening to her inner struggles.

3. If she had unusual behaviors, we would not be going to judge her as having evil spirit possession.

4. We believe that God will hear our prayer. There is no place for evil spirits in the temple of God. Let us be aware of God's presence and direction.

We all sat around the Lord's table. Mrs. Lin sat beside me, and her daughter sat beside Mrs. Lin. The meeting went like this:

I announced that today we are going to express our love and care to Mrs. Lin and her daughter. God is love and we, His children, want to love one another. We are going to listen to Mrs. Lin's struggles and to pray for her.

I prayed that God's grace, guidance, and spirit of love would be with us. We sang hymns to worship the Lord.

We read the scripture lessons from 1 John 4:1-4, 7, and 11. Then we started to share.

Pastor: "Mrs. Lin, we know that you have been struggling with the issue of Holy Spirit and evil spirits. I believe that the evil spirit does not possess you. I believe that God loves you and God is with you. The Bible says that we are the children of God. We belong to Him (1 John 4:4). God's Spirit is within us so that we love each other. We came to pray with you because we love you. We want to hear your burdens and struggles. We will pray together with you."

Mrs. L: "I am very happy that you are so kind to me. Rev. K. loves me. Rev. Lin loves me. I feel the love of God very much. God loves me very much...I want to sing a song."

Pastor: "Very good, go ahead."

Mrs. L: "Jesus loves me this I know. For the Bible tells me so."  
We clap our hands and we sing together.

Pastor: "You have a very good voice."

Mrs. L: "Thank you. I am going to pray. Dear Lord Jesus, come into me (with her hands facing up). Let your Spirit come into me now in the name of Jesus. A-men."

Mrs. Lin was crying.

Mrs. L: "Oh, my dear God, it is not evil spirit, it is not evil spirit, and you know that I am not possessed with evil spirit. Someone said that I was possessed with evil spirit. It is not. I am filled with your Holy Spirit...(crying)."

After she calmed down, I asked her to share her family life, and she shared a little bit about her children. Then, we spent some time to give thanks to God. At last we joined hands and closed the meeting with intercessory prayer.

I assigned Mrs. Cheng as Mrs. Lin's prayer partner. They were to meet twice every week. Under the care and love of the members of the small group of that area, Mrs. Lin and her family become active again and they actively attended small group meetings and church activities.

### Reflections on the Case of Mrs. Lin

As I review the case of Mrs. Lin, I make the following reflections. These reflections involve my cultural awareness and skill in communication, my goal for counseling Mrs. Lin, my approaches and the treatment strategies, and my future development as a cultural awareness and skilled pastoral counselor.

1. Mrs. Lin called and told me that she could speak in tongues, that she had the power of the Holy Spirit, and that she could use Chih-Kong to heal her daughter. My understanding is that she wanted the approval and confirmation of Rev. K and me.

2. The case of Mrs. Lin and the related problems that she brought to my care are beyond my ability level. I had not handled a similar case before. The issues of Chih-Kong and Demon possession were new to me.

3. I did not agree with Mrs. H. who told Mrs. Lin that she had a demon possessing her. I suggested Mrs. Lin went to see a competent psychiatrist for diagnosis and treatment. The reason for me to make the suggestion was that her symptoms were similar to the basic symptoms of schizophrenia as recorded in Quick Reference to the Diagnostic Criteria from DSM-III-R:

#### Prodromal or Residual Symptoms

- (1) marked social isolation or withdrawal
- (2) marked impairment in role functioning as a wage-earner, student, or homemaker
- (3) markedly peculiar behavior...
- (4) marked impairment in personal hygiene and grooming
- (5) blunted or inappropriate affect

- (6) digressive, vague, over elaborate, or circumstantial speech, or poverty of speech, or poverty of content of speech
- (7) odd beliefs or magic thinking, behavior...
- (8) unusual experiences e.g., recurrent illusions, sensing the presence of a force or person not actually present
- (9) marked lack of initiative, interests, or energy."<sup>5</sup>

In addition to recommending Mrs. Lin to see a psychiatrist, we continue to care for Mrs. Lin's spiritual needs, emotional needs, and social needs.

4. The goals for the prayer meeting in the church chapel were (1) to show our unconditional love to Mrs. Lin and (2) to experience together in the presence and the love of God so that she can overcome the fear of demon possession.

5. My intention for future development is to become a culturally skilled and aware pastoral counselor. My future developments are to focus on (1) the awareness of my assumptions, values and biases, (2) the understanding of the world views of Taiwanese, and (3) the knowledge of human science so as to develop intervention strategies and techniques that are appropriate, theologically sound, and culturally effective in my counseling of Taiwanese in the church setting.

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<sup>5</sup> "Schizophrenia," Quick Reference to the Diagnostic Criteria from DSM-III-R (Washington, D.C.: American Psychiatric Association, 1989), 115.

## Appendix A

### Sample of the Survey Questionnaire (English)

#### Immigrants from Taiwan: Social-Cultural Problems and Adjustments

This survey is about the specific needs and concerns of the immigrants from Taiwan living in Southern California of the United States. All answers are anonymous. For each question, circle the answer(s) that fit(s) you best.

Thank you for participating in this survey.

Sincerely,

James Chia-Cheng Lin



## General Information

1. I am  
A. Male      B. Female
2. My age is...  
A. 13-20      C. 31-40      E. 51-64  
B. 21-30      D. 41-50      F. 65 and older
3. My marital status  
A. Now married      C. Widowed      E. Never married  
B. Separated      D. Divorced
4. I was born in  
A. Taiwan      C. Hong Kong      E. \_\_\_\_\_  
B. China      D. U.S.A.
5. I am a  
A. Taiwanese      C. Chinese      E. Chinese-American  
B. American      D. Taiwanese-American      F. I don't know
6. I am living in  
A. Los. Angeles. County      C. San Bernardino County.      E. \_\_\_\_\_  
B. Orange County      D. Riverside County.
7. I am living with my...  
A. Father      C. Spouse      E. Sister      G. Friends  
B. Mother      D. Brother      F. Children      H. Nobody else
8. My status of residence...  
A. American citizen      C. Non-immigrant visa  
B. Permanent Residence      D. Others \_\_\_\_\_
9. I have been in USA for  
A. Less than 1 year      C. 3-10 years      E. Over 20 years  
B. Less than 3 years      D. 10-20 years      F. Born in USA

I can speak...

10.	Taiwanese	F	Speak Fluently	U	Understand	N	Not Understand
11.	Mandarin	F	Speak Fluently	U	Understand	N	Not Understand
12.	English	F	Speak Fluently	U	Understand	N	Not Understand
13.	Cantonese	F	Speak Fluently	U	Understand	N	Not Understand
14.	Other Lang.	F	Speak Fluently	U	Understand	N	Not Understand

15. The languages we use at home  
A. \_\_\_\_\_  
B. \_\_\_\_\_  
C. \_\_\_\_\_

	My level of Schooling	Graduated	Studying Now
16.	Elementary school.....	G	S
17.	Junior high school.....	G	S
18.	Senior High School.....	G	S
19.	Colleges.....	G	S
20.	Graduate School.....	G	S

21. My Occupation is
- |  |                |
|--|----------------|
| A. Professional/Technical                | F. Housewife   |
| B. Business owner                        | G. Student     |
| C. Clerical/Sales/Administrative support | H. Retired     |
| D. Service workers/Laborers              | I. Un-employed |
| E. Craftsmen/Foremen/Operatives          | J. Others      |

A. Why I came to the USA (Multiple choices)

VI = Very Important reason  
 SI = Somewhat Important reason  
 NI = Not Important reason

	Reasons to come to the USA	Very Important	Somewhat Important	Not Important
22.	To join family.....	VI	SI	NI
23.	Educational opportunity.....	VI	SI	NI
24.	Job opportunity.....	VI	SI	NI
25.	Higher standard of living.....	VI	SI	NI
26.	Education of children .....	VI	SI	NI
27.	Adventure or make a fortune.....	VI	SI	NI
28.	To get married.....	VI	SI	NI
29.	Seek political freedom.....	VI	SI	NI
30.	Arranged by families.....	VI	SI	NI
31.	Other reasons.....	VI	SI	NI

B. What has happened to me in two years and who is my help?  
Multiple choices, for each situation, choose one or two  
helpers from the following sources of help.

SOURCES OF HELP

- |                         |                                 |
|-------------------------|---------------------------------|
| A. Myself               | H. Fortuneteller                |
| B. Friends              | I. Gods in the temple           |
| C. Parents or Relatives | J. Pray to God                  |
| D. Lawyer               | K. Counselor or Psychiatrist    |
| E. Physician            | L. Community service agencies   |
| F. Pastor or Priest     | M. I don't know who's my helper |
| G. Astrologer           |                                 |

Life events happen in two years		Helper I	Helper II	
32.	Death of spouse/parent/child.....	[ ]	[ ]	
33.	Divorce.....	[ ]	[ ]	
34.	Marital separation from mate.....	[ ]	[ ]	
35.	Detention in jail or other institution.....	[ ]	[ ]	
36.	Death of a close family member.....	[ ]	[ ]	
37.	Major personal injury or illness.....	[ ]	[ ]	
38.	New immigrants (less than 2 years).....	[ ]	[ ]	
39.	Marriage.....	[ ]	[ ]	
40.	Being laid off.....	[ ]	[ ]	
41.	Retirement from work.....	[ ]	[ ]	
42.	Pregnancy.....	[ ]	[ ]	
43.	Gaining a new family member (adoption/moving in)	[ ]	[ ]	
44.	Major change in business (close/bankruptcy).....	[ ]	[ ]	
45.	Major change in financial state (better/worse).. <td><td>[ ]</td><td>[ ]</td></td>	<td>[ ]</td> <td>[ ]</td>	[ ]	[ ]
46.	Changing to a different line of work.....	[ ]	[ ]	
47.	Conflicts or arguments with spouse.....	[ ]	[ ]	
48.	Poor academic performance.....	[ ]	[ ]	
49.	Trouble with family members/relatives/friends...	[ ]	[ ]	
50.	Troubles with the boss.....	[ ]	[ ]	
51.	Change in residence.....	[ ]	[ ]	
52.	Change to new school.....	[ ]	[ ]	

- C. How do I feel recently and the helper I sought  
Circle the number and fill in the helpers

	Feelings I have had recently	Helper I	Helper II
53.	Physical tension/distress/insomnia.....	[ ]	[ ]
54.	Feel fearful/worried/pressured .....	[ ]	[ ]
55.	Feel detached from others/lonely .....	[ ]	[ ]
56.	Feel lethargic/powerless/expression stifled ...	[ ]	[ ]
57.	Feel incapable/unappreciated/unimportant .....	[ ]	[ ]
58.	Feel bored/defeated/listless .....	[ ]	[ ]
59.	Feel being controlled/unhelpful/clumsy .....	[ ]	[ ]
60.	Feel aimless/conflict/shame/anxiety/angry.....	[ ]	[ ]

- D. My current crises and their urgency for care  
Circle the level of urgency of the crises

	My current crises and their urgency for care	Very urgent	Somewhat urgent
61.	Financial problems.....	VU	SU
62.	Vocation and work.....	VU	SU
63.	Depression.....	VU	SU
64.	Medical care .....	VU	SU
65.	Sexual problems.....	VU	SU
66.	Transportation.....	VU	SU
67.	Language problems.....	VU	SU
68.	Alcohol and drugs.....	VU	SU
69.	Friendships.....	VU	SU
70.	Racial discrimination.....	VU	SU
71.	Education and schooling.....	VU	SU
72.	Courtship.....	VU	SU
73.	Marital or family crises.....	VU	SU
74.	Immigration.....	VU	SU
75.	Peer pressure.....	VU	SU
76.	Religious or life questions.....	VU	SU
77.	Others.....	VU	SU

- E. The programs that match my need and expectation  
Mark the program(s) you expect

	The program which is helpful to me
78.	[ ] Vocational guidance
79.	[ ] Language school for learning English
80.	[ ] Language school for learning Mandarin
81.	[ ] Language school for learning Taiwanese
82.	[ ] Mental/physical health care programs
83.	[ ] Legal helps in immigration matters
84.	[ ] Others:

- F. The religious faith of my families  
Circle the appropriate answer.

	Religious Faith	Not a believer	Buddhist	Taoist	A Folk religion believer	A Christian	A Roman Catholic
85.	Mother is	NB	B	T	FR	C	RC
86.	Father is	NB	B	T	FR	C	RC
87.	I am	NB	B	T	FR	C	RC

- G. A devout person will (1) worship God regularly, (2) donate generously to help others, and (3) participate actively in religious activities. Therefore,

88. I am...      V. Very devout  
                     S. Somewhat devout  
                     N. Not devout at all

- H. How important are the following questions to me?  
Circle the level of importance of the question

	How important is the question?	Very Important	Somewhat Important	Not Important
89.	What is the meaning and purpose of my life?.....	VI	SI	NI
90.	How should I relate to others?.....	VI	SI	NI
91.	What should I do to help others?.....	VI	SI	NI
92.	How to deal with the fact that I am going to die?.....	VI	SI	NI
93.	What will happen after this life?....	VI	SI	NI
94.	How to become rich or famous in my life?.....	VI	SI	NI

- I. My opinion about religious faith is that it  
Multiple choices

95. The purpose of religious faith is  
A. It gives me meaning and purpose in life  
B. It increases my love for God and for others  
C. It is a force for good in my life  
D. It is useless to me

## J. My cultural values preference.

Circle W if you prefer the Western value.

Circle E if you prefer the Eastern value.

Circle W&amp;E if they both apply to you.

	Western Values	W	W&E	E	Eastern Values
96.	To be young is Great	W	W&E	E	Wisdom grow with age
97.	Individual minded	W	W&E	E	Family minded
98.	Enjoy social activities	W	W&E	E	Enjoy family activities
99.	Reputation of oneself is more important	W	W&E	E	Reputation of family is more important
100.	Achieving a mutual advantage	W	W&E	E	Fulfilling obligations or duty
101.	Benefits to individual	W	W&E	E	Benefits to group
102.	Equality of persons	W	W&E	E	Hierarchy of persons
103.	Questioning or inquisitive	W	W&E	E	Obedient to authority
104.	Feelings expressive	W	W&E	E	Feelings restrained
105.	Usually confront	W	W&E	E	Usually conform
106.	Like choices in life	W	W&E	E	Like direction in life
107.	Take risks	W	W&E	E	Take the safe way

108. Which of the following answers expresses best my cultural preference?

- A. I prefer Eastern values. I live up to the expectations of my family.
- B. I prefer Western values. I want to be acculturated to the American society.
- C. Both the Eastern and Western values have their good qualities. They both apply to me.

## Appendix B

台灣移民在美社會、文化、生活適應  
問卷調查表

Sample of the Survey Questionnaire

Immigrants from Taiwan:  
Social-Cultural Problems and Adjustments  
(Chinese-English Version)

## 一般資料

1. 性別 I am a...      A. 男 Male      B. 女 Female
2. 年齡 My age is...      A. 13-20      B. 21-30      C. 31-40  
D. 41-50      E. 51-64      F. 65 以上 and older
3. 婚姻狀況 My marital status      A. 已結婚 Now married      D. 離婚 Divorced  
B. 分居 Separated      E. 未婚 Never married  
C. 守寡 Widowed
4. 出生地 I was born in...      A. 台灣 Taiwan      D. 美國 America  
B. 中國大陸 China      E. 其他 \_\_\_\_\_  
C. 香港 Hong Kong
5. 種族認同 I am a....      A. 台灣人 Taiwanese      D. 台灣-美國人 Taiwanese-American  
B. 美國人 American      E. 中國-美國人 Chinese-American  
C. 中國人 Chinese      F. 不知道 I don't know
6. 居住地 I am living in      A. 洛杉磯縣 Los Angeles County      D. 河邊縣 Riverside County  
B. 柑縣 Orange County      E. 其他 \_\_\_\_\_  
C. 聖伯那多縣 San Bernardino County.
7. 目前与我同住者 I am living with      A. 父親 Father      E. 姊妹 Sister  
B. 母親 Mother      F. 兒女 Children  
C. 配偶 Spouse      G. 朋友 Friends  
D. 兄弟 Brother      H. 獨居 Nobody else
8. 居留身份  
My status of residence      A. 美國公民  
American citizen      C. 非移民簽證  
Non-immigrant visa  
B. 永久居留  
Permanent Residence      D. 其他  
Others \_\_\_\_\_
9. 已經居住美國 I have been in USA for      A. 少於一年 Less than 1 year      D. 十至二十年 10-20 years  
B. 少於三年 Less than 3 years      E. 二十年以上 Over 20 years  
C. 三至十年 3-10 years      F. 從出生到現在 Born in USA

我能說...I can speak...						
10. 台灣話 Taiwanese	[F]	流利 Speak Fluently	[U]	聽懂 Understand	[N]	不懂 Not Understand
11. 北京話 Mandarin	[F]	流利 Speak Fluently	[U]	聽懂 Understand	[N]	不懂 Not Understand
12. 美國話 English	[F]	流利 Speak Fluently	[U]	聽懂 Understand	[N]	不懂 Not Understand
13. 廣東話 Cantonese	[F]	流利 Speak Fluently	[U]	聽懂 Understand	[N]	不懂 Not Understand
14. 其他 Other Language	[F]	流利 Speak Fluently	[U]	聽懂 Understand	[N]	不懂 Not Understand

15. 在家裏常用語言 The languages we use at home      A. \_\_\_\_\_  
B. \_\_\_\_\_  
C. \_\_\_\_\_



	我的教育程度My level of Schooling	已畢業Graduated	就讀中Studying Now
16.	小學Elementary school	G	S
17.	初中Junior high school	G	S
18.	高中Senior High School	G	S
19.	大學Colleges	G	S
20.	研究院Graduate School	G	S

## 21. 我的職業是 My Occupation is

- |   |                  |
|---|------------------|
| A. 專業技術人員 Professional/Technical                  | F. 家庭主婦Housewife |
| B. 經營商業 Business owner                            | G. 學生Student     |
| C. 文書/推銷/行政 Clerical/Sales/Administrative support | H. 退休Retired     |
| D. 僱傭/工人 Service workers/Laborers                 | I. 失業Un-employed |
| E. 藝工/領班/技工 Craftsmen/Foremen/Operatives          | J. 其他Others      |

## A. 移民美國的理由 Why I came to the USA (多重選擇 Multiple choices)

VI = 重要理由 Very Important reason

SI = 次要理由 Somewhat Important reason

NI = 不是理由 Not Important reason

	移民美國的理由 Reasons to come to the USA	重要理由 Very important reason	次要理由 Somewhat important R.	不是理由 Not important R.
22.	與家人團聚 To join family	VI	SI	NI
23.	教育機會 Educational opportunity	VI	SI	NI
24.	工作機會 Job opportunity	VI	SI	NI
25.	更高的生活水準 Higher standard of living	VI	SI	NI
26.	兒女教育 Education of children	VI	SI	NI
27.	冒險，發財 Adventure or make a fortune	VI	SI	NI
28.	結婚 To get married	VI	SI	NI
29.	尋找政治自由 Seek political freedom	VI	SI	NI
30.	家人安排 Arranged by families	VI	SI	NI
31.	其他理由.... Other reasons...	VI	SI	NI

B. 近兩年來的遭遇和向誰求助 What has happened to me in two years and who is my helper?  
 多重選擇，幫助者請由下列表格中選一至二個幫助者，並按優先順序排列。  
 Multiple choices, choose one or two helpers from sources of help with the order of priority.

幫助者SOURCES OF HELP

- |                               |                                       |
|-------------------------------|---------------------------------------|
| A. 自己Myself                   | H. 算命師Fortuneteller                   |
| B. 朋友Friends                  | I. 廟寺眾神明Gods in the temple            |
| C. 父母/親戚 Parents or Relatives | J. 向上帝祈求Pray to God                   |
| D. 律師Lawyer                   | K. 協談者/心理學家Counselor or Psychiatrist  |
| E. 醫師Physician                | L. 社區服務機構Community service agencies   |
| F. 牧師/神父Pastor or Priest      | M. 不知向誰求助I don't know who's my helper |
| G. 占星家Astrologer              |                                       |

兩年來的遭遇 Life events that have happened in two years	幫助者I Helper I	幫助者II Helper II
32. 配偶/父母/兒女逝世Death of spouse/parent/child	[ ]	[ ]
33. 離婚Divorce	[ ]	[ ]
34. 分居Marital separation from mate	[ ]	[ ]
35. 被監禁或拘留Detention in jail or other institution	[ ]	[ ]
36. 一位親戚或家人逝世Death of a close family member	[ ]	[ ]
37. 重傷或疾病Major personal injury or illness	[ ]	[ ]
38. 剛移民來美國New immigrants (less than 2 years)	[ ]	[ ]
39. 結婚Marriage	[ ]	[ ]
40. 被辭職Being laid off	[ ]	[ ]
41. 退休Retirement from work	[ ]	[ ]
42. 懷孕Pregnancy	[ ]	[ ]
43. 家中增加人口Gaining a new family member	[ ]	[ ]
44. 事業變遷Major change in business (close/bankruptcy)	[ ]	[ ]
45. 賺錢或賠本Major change in financial state (better/worse)	[ ]	[ ]
46. 從事新工作Changing to a different line of work	[ ]	[ ]
47. 和配偶爭吵Conflicts or arguments with spouse	[ ]	[ ]
48. 學業成績很低Poor academic performance	[ ]	[ ]
49. 和家人/親戚/朋友難相處Trouble with families/relatives/friends	[ ]	[ ]
50. 與上司/老闆不和Troubles with the boss	[ ]	[ ]
51. 遷居/修房子Change in residence	[ ]	[ ]
52. 升學/轉學Change to new school	[ ]	[ ]

C. 最近常有的低落情緒及向誰求助 How I feel recently and the helper I sought  
多重選擇 Multiple choices

	最近常有的低落情緒 Feelings I have recently	幫助者I Helper I	幫助者II Helper II
53.	肌肉緊張/酸痛/睡不著Physical tension/distress/insomnia	[ ]	[ ]
54.	害怕/憂慮/壓力Feel fearful/worried/pressured	[ ]	[ ]
55.	與別人格格不入/孤單Feel detached from others/lonely	[ ]	[ ]
56.	昏昏欲睡/無力/窒息Feel lethargic/powerless/expression stifled	[ ]	[ ]
57.	無能力/不受珍重Feel incapable/unappreciated/unimportant	[ ]	[ ]
58.	厭煩/失敗/倦怠Feel bored/defeated/listless	[ ]	[ ]
59.	被鎮壓/無用/笨拙Feel being controlled/unhelpful/clumsy	[ ]	[ ]
60.	無目標/矛盾/羞怯/焦慮/憤恨 Feel aimless/conflict/shame/anxiety/angry	[ ]	[ ]

D. 我現有的危機和它們需要輔助的迫切程度 My current crises and their urgency for care  
多重選擇 Multiple choices

	現在有的危機和它們需要輔助的迫切程度 My current crises and their urgency for care	很需要輔助 Very urgent	有點需要輔助 Somewhat urgent
61.	經濟困難(生活需要)Financial problems	VU	SU
62.	工作上困難Vocation and work	VU	SU
63.	情緒沮喪 Depression	VU	SU
64.	醫療服務 Medical care	VU	SU
65.	慾求不滿Sexual problems	VU	SU
66.	交通不便Transportation	VU	SU
67.	語言不通 Language problems	VU	SU
68.	酗酒吸毒 Alcohol and drugs	VU	SU
69.	沒有朋友Friendships	VU	SU
70.	種族歧視Racial discrimination	VU	SU
71.	教育就學Education and schooling	VU	SU
72.	男女交往Courtship	VU	SU
73.	婚姻或家庭危機Marital or family crises	VU	SU
74.	移民/身份問題Immigration	VU	SU
75.	同輩壓力Peer pressure	VU	SU
76.	宗教信仰/人生的意義Religious or life questions	VU	SU
77.	其他 Others	VU	SU

E. 我最需要及期望的輔助 The programs that match my need and expectation  
多重選擇 Multiple choices

	我期望的輔助是The program which is helpful to me
78.	[ ] 職業輔導Vocational guidance
79.	[ ] 英語學校Language school for learning English
80.	[ ] 中文學校Language school for learning Mandarin
81.	[ ] 台語學校Language school for learning Taiwanese
82.	[ ] 身心健康輔導Mental/physical health care programs
83.	[ ] 移民事務法律指導Legal helps in immigration matters
84.	[ ] 其他Others

## F. 家人的宗教信仰 The religious faith of my families

	宗教信仰 Religious Faith	無宗教信仰 Not a believer	佛教徒 Buddhist	道教徒 Taoist	民間宗教信仰 A folk believer	基督徒 Christian	羅馬天主教徒 Roman Catholic
85.	母親是 Mother is	NB	B	T	FR	C	RC
86.	父親是 Father is	NB	B	T	FR	C	RC
87.	我是 I am	NB	B	T	FR	C	RC

G. 一個虔誠的人會 (1)常常敬拜上帝，(2)慷慨奉獻幫助別人，(3)積極參與宗教活動，因此  
A devout person will (1) worship God regularly, (2) donate generously to help others, and (3) participate actively in religious activities, therefore,

88. 我是I am      V. 很虔誠 Very devout  
                              S. 有點虔誠 Somewhat devout  
                              N. 一點也不虔誠 Not devout at all

H. 下列問題重要嗎？ How important are the following questions to me ?  
多重選擇 Multiple choices

	下列問題重要嗎？ How important is the question?	很重要 Very Important	有點重要 Somewhat Important	不重要 Not Important
89.	我的人生的意義和目標是什麼？ What is the meaning and purpose of my life?	VI	SI	NI
90.	我要如何對待別人？ How should I relate to others?	VI	SI	NI
91.	我應該如何幫助別人？ What should I do to help others?	VI	SI	NI
92.	如何面對有一天我會死的事實？ How to deal with the fact that I am going to die?	VI	SI	NI
93.	來生是什麼樣子？ What will happen after this life?	VI	SI	NI
94.	如何在一生中成為出名的人或財主？ How to become rich or famous in my life?	VI	SI	NI

I. 依我之見，宗教信仰的目的是 My opinion about religious faith is that it  
多重選擇 Multiple choices

95. 宗教信仰的目的是 The purpose of religious faith is that it  
 A. 使我的人生有意義和目標 Gives me meaning and purpose in life  
 B. 增加我的愛上帝和愛人們 Increases my love for God and for others  
 C. 對我人生有利益的力量 Is a force for good in my life  
 D. 對我一點也沒有用處 Is useless to me

## J. 我的文化價值觀傾向 My cultural values preferences.

傾向西方價值觀時圈W；Circle W if you prefer the western value.

傾向東方價值觀時圈E；Circle E if you prefer the eastern values.

同時傾向東西方價值觀時圈W&amp;E；Circle W&amp;E if both values apply to you.

	西方價值觀 Western Values	W	W&E	E	東方價值觀 Eastern Values
96.	愈年輕愈好 To be young is Great	W	W&E	E	愈老愈有智慧 Wisdom grow with age
97.	注重個人 Individual minded	W	W&E	E	注重家庭 Family minded
98.	喜愛社交活動 Enjoy social activities	W	W&E	E	喜愛家庭活動 Enjoy family activities
99.	個人名譽較重要 Reputation of oneself is more important	W	W&E	E	家庭名譽較重要 Reputation of family is more important
100.	重視對彼此有益的事 Achieving a mutual advantage	W	W&E	E	重視義務責任之完成 Fulfilling obligations or duty
101.	個人利益優先 Benefits to individual	W	W&E	E	團體利益優先 Benefits to group
102.	人人平等 Equality of persons	W	W&E	E	人有階級地位之高低 Hierarchy of persons
103.	好奇，愛發問 Questioning or inquisitive	W	W&E	E	服從權威 Obedient to authority
104.	善於表達情緒 Feelings expressive	W	W&E	E	抑制情緒 Feelings restrained
105.	有主見，有主張 Usually confront	W	W&E	E	溫和順從 Usually conform
106.	喜歡自己作決定 Like choices in life	W	W&E	E	喜歡別人引導 Like direction in life
107.	喜歡冒險 Take risks	W	W&E	E	安全第一 Take the safe way

## 108. 下列那一個答案最能表達我的文化價值觀傾向

Which of the following answer expresses best my cultural values preference.

A. 我傾向東方文化價值觀，生活盡量依照家人的期望。

I prefer Eastern values. I live up to the expectations of my family.

B. 我傾向西方文化價值觀，我要融入美國人社會。

I prefer Western values. I want to be acculturated to the American society.

C. 東方文化和西方文化價值觀各有優點，我的文化價值觀介於兩者之間。

Both the Eastern and Western values have their good qualities.  
They both apply to me.

## Appendix C

## Statistical Data of the Survey Questionnaire

Immigrants from Taiwan:  
Social-Cultural Problems and Adjustments

Table 1. Number of Survey Respondents

Survey Respondents	Student	Non-student	Male	Female	All
Numbers.....	168	333	253	248	501

Table 2. The Country of Birth and Age of Survey Respondents

Country of birth and age	Student	Non-student	Male	Female	All
I was born in...					
Taiwan.....	151	306	224	229	457
China.....	0	23	14	9	23
Hong Kong.....	1	1	2	0	2
USA.....	10	1	7	4	11
My age is...					
13-20 years.....	125	8	60	72	133
21-30 years.....	39	38	35	41	77
31-40 years.....	1	97	48	49	98
41-50 years.....	1	120	63	57	121
51-65 years.....	1	41	28	14	42
65 and over.....	0	28	17	11	28

Table 3. Marriage Status and Living Place of Survey Respondents

Marital status and place of residence	Student	Non-student	Male	Female	All
Marital status					
Now married.....	8	266	150	124	274
Separated.....	0	4	2	2	4
Widowed.....	0	12	2	10	12
Divorced.....	0	9	5	4	9
Never married.....	158	41	92	107	199
Place of residence					
Los Angeles County.....	102	235	163	171	337
Orange County.....	39	40	42	36	79
San Bernardino County.....	6	22	13	15	28
Riverside County.....	2	9	7	4	11
Other place.....	1	1	1	1	2

Table 4. Type of Admission and Cohabitants of Survey Respondents

Type of admission and cohabitant	Student	Non-student	Male	Female	All
<b>Types of admission...</b>					
American citizen.....	37	167	109	93	204
Permanent residence.....	75	129	100	102	204
Non immigrant visa.....	33	29	29	33	62
Others.....	16	7	8	15	23
<b>Persons living with me...</b>					
Father.....	97	33	63	66	130
Mother.....	118	52	76	93	170
Spouse.....	6	232	135	102	238
Brother.....	79	20	41	58	99
Sister.....	68	24	37	55	92
Child.....	2	218	122	97	220
Friends.....	15	9	11	13	24
Nobody else.....	12	22	18	15	34

Table 5. Length of Residence in the U.S. of Survey Respondents

The length of residence and the ethnic identity	Student	Non-student	Male	Female	All
<b>I have been in the USA for...</b>					
Less than 1 year.....	23	11	12	22	34
1-3 years.....	20	33	27	25	53
3-10 years.....	106	140	124	121	246
10-20 years.....	12	114	61	63	126
Over 20 years.....	1	33	21	13	34
Since I was born in the USA.....	4	1	4	1	5

Table 6. Ethnic Identity of Survey Respondents

My ethnic identity...	Student	Non-student	Male	Female	All
I am a Taiwanese.....	112	205	153	162	317
I am an American.....	1	0	0	1	1
I am Chinese.....	24	51	39	35	75
I am a Taiwanese-American.....	19	66	47	37	85
I am a Chinese-American.....	8	8	9	7	16
I do not know who I am.....	2	1	1	2	3

Table 7. Language Proficiency and the Languages Using at Home by Survey Respondents

Language proficiency and the home using language	Student	Non-student	Male	Female	All
Language proficiency...					
Taiwanese Fluently.....	97	288	196	186	385
Taiwanese Understand.....	60	27	41	45	87
Taiwanese Not Understand.....	3	1	1	3	4
Mandarin Fluently.....	120	281	200	198	401
Mandarin Understand.....	23	19	23	19	42
Mandarin Not Understand.....	3	2	2	3	5
English Fluently.....	103	151	139	112	254
English Understand.....	54	138	88	103	192
English Not Understand.....	5	4	2	7	9
Other Language Fluently.....	0	5	3	2	5
Other Language Understand.....	14	14	9	18	28
Other Language Not Understand.....	12	3	8	7	15
Language we use at home...					
Taiwanese.....	107	195	159	142	302
Mandarin.....	116	117	105	128	233
English.....	94	102	97	99	196
Cantonese.....	3	1	1	3	4

Table 8. Level of Schooling of Survey Respondents

Level of schooling and occupation	Student	Non-student	Male	Female	All
My level of schooling...					
Elementary school.....	95	39	62	71	134
Junior high school.....	98	35	61	71	133
Senior high school.....	120	73	82	109	193
College .....	67	193	132	126	260
Graduate school .....	13	97	86	24	110

Table 9. Occupation of Survey Respondents

My occupation...	Student	Non-student	Male	Female	All
Professional/Technical.....	0	128	88	39	128
Business owner.....	0	32	24	7	32
Clerical/Sales/Administrative Support.....	0	46	16	30	46
Service Workers/Laborers.....	0	4	2	2	4
Craftsmen/Foremen/Operatives.....	0	9	6	3	9
Housewife.....	0	58	0	58	58
Student.....	168	0	77	89	168
Retired.....	0	27	20	7	27
Unemployed.....	0	5	5	0	5



Table 10. Important Reasons to Come to the U.S.  
of Survey Respondents

Important reasons to come to USA	Student	Non-student	Male	Female	All
To join family.....	45	95	66	74	140
Educational opportunity.....	134	134	137	129	268
Job opportunity.....	54	84	83	54	138
Higher standard of living.....	73	106	104	74	179
Education of children.....	20	138	89	68	158
Adventure or make fortune.....	31	23	38	16	54
To get married.....	13	30	13	30	43
Seek political freedom.....	15	63	55	23	78
Arranged by family members.....	91	38	65	64	129

Table 11. Crises Encountered by Survey Respondents  
in the Last Two Years

Crises Encountered in two years	Student	Non-student	Male	Female	All
Death of spouse/parent/child.....	14	47	30	30	61
Divorce.....	1	10	7	4	11
Marital separation from mate.....	0	12	7	5	12
Detention in jail or other institution.....	1	11	9	3	12
Death of a close family member.....	26	36	33	28	62
Major personal injury or illness.....	34	50	43	40	84
New immigrants .....	22	23	18	27	45
Marriage.....	3	12	9	6	15
Being laid off.....	5	17	16	6	21
Retirement from work.....	0	6	2	4	6
Pregnancy.....	2	10	4	8	11
Gaining a new family member.....	7	25	18	13	31
Major change in business.....	11	39	30	19	50
Major change in financial state.....	10	30	25	15	40
Changing to a different line of work.....	12	31	26	16	43
Conflicts or arguments with spouse.....	5	39	25	19	45
Poor academic performance.....	41	17	27	30	58
Trouble with relatives or friends.....	48	40	43	43	87
Troubles with the boss.....	9	24	23	9	33
Change in residence.....	21	45	36	29	66
Change to new school.....	49	26	39	37	76
Total number of crises encountered.....	321	550	470	391	869

Table 12. Current Unsatisfied Feelings of Survey Respondents

The Current Unsatisfied Feelings	Student	Non-student	Male	Female	All
Physical tension, distress, insomnia.....	64	106	83	85	170
Fearful, worried, pressured.....	80	127	100	105	207
Detached from others or lonely.....	64	80	73	68	144
Lethargic, powerless, expression stifled.....	55	79	64	68	134
Incapable, unappreciated, unimportant.....	63	64	60	65	127
Bored, defeated, listless.....	66	74	70	68	140
Being controlled, unhelpful, and clumsy .....	53	56	53	54	109
Aimless, guilty, shame, anxiety, angry.....	68	69	68	67	137
Total current unsatisfied feelings.....	513	655	571	580	1168

Table 13. Current Crises of Survey Respondents

The current urgent crises	Student	Non-student	Male	Female	All
Financial problems.....	60	80	74	66	140
Vocation and work.....	42	63	51	53	105
Depression.....	66	53	61	58	119
Medical cares.....	23	39	31	31	62
Sexual problems.....	11	18	15	14	29
Transportation.....	45	35	37	43	80
Language problems.....	45	93	64	83	148
Alcohol and drugs.....	4	7	5	6	11
Friendships.....	64	49	57	56	113
Racial discrimination.....	35	37	35	36	72
Education and schooling.....	70	40	46	63	120
Courtship.....	55	27	42	39	82
Marital or family crises.....	26	27	26	27	53
Immigration.....	33	22	23	32	55
Peer pressure.....	43	20	29	34	63
Religious or life questions.....	49	37	45	41	86
Total .....	671	647	641	682	1338

Table 14. Helping Programs Expected by Survey Respondents

The expected helping program	Student	Non-student	Male	Female	All
Vocational guidance.....	16	23	21	18	39
English language school.....	52	96	78	69	148
Mandarin language school.....	3	1	1	3	4
Taiwanese language school.....	1	5	3	3	6
Mental health care programs.....	17	21	18	20	38
Legal aids in immigration matter.....	16	26	19	23	42
Total.....	105	172	140	136	277

Table 15. Helpers Sought by Survey Respondents in Crisis

Helpers sought	Student	Non-student	Male	Female	All
Myself.....	189	324	286	226	513
Friends.....	245	339	294	287	584
Parents or Relatives.....	177	256	235	198	433
Lawyer.....	12	63	56	19	75
Physician.....	24	73	52	44	97
Pastor or Priest.....	43	161	99	103	204
Astrologer.....	0	1	0	1	1
Fortuneteller.....	1	0	0	1	1
Gods in the temple.....	2	10	7	5	12
Pray to God.....	247	363	323	268	610
Counselor or Psychiatrist.....	2	24	19	7	26
Community service agencies.....	3	8	7	4	11
Don't know who is my helper.....	15	25	29	11	40
Total number of helpers sought.....	960	1647	1407	1174	2607

Table 16. Religious Faith of Survey Respondents and Their Parents

Family members' religious faith	Student	Non-student	Male	Female	All
<b>My father's religious faith...</b>					
Non-believer.....	34	26	30	29	60
Buddhism.....	20	35	24	30	55
Taoism.....	1	1	2	0	2
Folk religions.....	2	10	4	8	12
Christian.....	42	112	86	67	154
Roman Catholic.....	1	2	2	1	3
<b>My mother's religious faith...</b>					
Non-believer.....	22	17	16	22	39
Buddhism.....	26	50	35	40	76
Taoism.....	2	3	4	1	5
Folk religions.....	0	11	5	6	11
Christian.....	51	133	98	85	184
Roman Catholic.....	2	4	3	3	6
<b>My religious faith...</b>					
Non-believer.....	11	26	16	20	37
Buddhism.....	7	13	11	8	20
Taoism.....	1	0	0	1	1
Folk religions.....	1	2	2	1	3
Christian.....	104	253	184	171	357
Roman Catholic.....	2	0	2	0	2

Table 17. Level of Devoutness Evaluated by Survey Respondents

My religious life	Student	Non-student	Male	Female	All
Very devout.....	46	137	90	93	183
Somewhat devout.....	78	127	105	97	205
Not devout at all.....	14	18	14	17	32

Table 18. Important Life Questions of Survey Respondents

The question is important to me	Student	Non-student	Male	Female	All
What is the meaning and purpose of life?.....	141	269	210	196	410
How should I relate to others?.....	142	255	202	191	397
What should I do to help others?.....	138	258	201	192	396
How to deal with the fact that I am going to die?.....	93	162	121	131	255
What will happen after this life?.....	100	154	125	127	254
How to become rich and famous in my life?.....	105	160	126	136	265

Table 19. Opinion about Religious Faith of Survey Respondents

Religious faith is that it...	Student	Non-student	Male	Female	All
Gives me meaning and purpose in life.....	64	134	99	95	198
Increases my love for God and others.....	58	131	91	98	189
Is a force for good in my life.....	21	29	23	27	50
Is useless to me.....	2	2	3	1	4

Table 20. Cultural Values Preference of Student Respondents

Western Values (W)	W	W & E	E	Eastern Values (E)
To be young is Great	46	98	23	Wisdom grow with age
Individual minded	40	77	50	Family minded
Enjoy social activities	64	84	19	Enjoy family activities
Reputation of oneself is more important	37	97	33	Reputation of family is more important
Achieving a mutual advantage	31	84	51	Fulfilling obligations or duty
Benefits to individual	34	84	49	Benefits to group
Equality of persons	108	53	6	Hierarchy of persons
Questioning or inquisitive	76	80	11	Obedient to authority
Feelings expressive	78	76	13	Feelings restrained
Usually confront	82	72	13	Usually conform
Like choices in life	71	80	16	Like direction in life
Take risks	55	90	22	Take the safe way

Table 21. Cultural Values Preference of Non-Student Respondents

Western Values (W)	W	W & E	E	Eastern Values (E)
To be young is Great	106	152	77	Wisdom grow with age
Individual minded	68	103	163	Family minded
Enjoy social activities	99	130	106	Enjoy family activities
Reputation of oneself is more important	96	137	102	Reputation of family is more important
Achieving a mutual advantage	102	109	124	Fulfilling obligations or duty
Benefits to individual	97	154	84	Benefits to group
Equality of persons	224	92	19	Hierarchy of persons
Questioning or inquisitive	187	123	24	Obedient to authority
Feelings expressive	174	119	41	Feelings restrained
Usually confront	194	116	25	Usually conform
Like choices in life	168	144	23	Like direction in life
Take risks	112	134	86	Take the safe way

Table 22. Cultural Values Preference of Male Respondents

Western Values (W)	W	W & E	E	Eastern Values (E)
To be young is Great	75	122	55	Wisdom grow with age
Individual minded	59	97	96	Family minded
Enjoy social activities	86	105	61	Enjoy family activities
Reputation of oneself is more important	67	120	65	Reputation of family is more important
Achieving a mutual advantage	68	97	87	Fulfilling obligations or duty
Benefits to individual	60	127	65	Benefits to group
Equality of persons	164	74	14	Hierarchy of persons
Questioning or inquisitive	132	99	21	Obedient to authority
Feelings expressive	120	99	33	Feelings restrained
Usually confront	141	93	18	Usually conform
Like choices in life	122	106	24	Like direction in life
Take risks	89	109	51	Take the safe way

Table 23. Cultural Values Preference of Female Respondents

Western Values (W)	W	W & E	E	Eastern Values (E)
To be young is Great	77	126	45	Wisdom grow with age
Individual minded	49	81	115	Family minded
Enjoy social activities	76	106	64	Enjoy family activities
Reputation of oneself is more important	65	112	69	Reputation of family is more important
Achieving a mutual advantage	64	94	87	Fulfilling obligations or duty
Benefits to individual	70	110	66	Benefits to group
Equality of persons	166	69	11	Hierarchy of persons
Questioning or inquisitive	130	101	14	Obedient to authority
Feelings expressive	130	94	21	Feelings restrained
Usually confront	133	94	19	Usually conform
Like choices in life	115	117	14	Like direction in life
Take risks	76	114	56	Take the safe way

Table 24. Cultural Values Preference of All Survey Respondents

Western Values (W)	W	W & E	E	Eastern Values (E)
To be young is Great	151	250	100	Wisdom grow with age
Individual minded	108	213	180	Family minded
Enjoy social activities	163	213	125	Enjoy family activities
Reputation of oneself is more important	133	233	135	Reputation of family is more important
Achieving a mutual advantage	133	193	175	Fulfilling obligations or duty
Benefits to individual	131	238	133	Benefits to group
Equality of persons	331	145	25	Hierarchy of persons
Questioning or inquisitive	263	203	35	Obedient to authority
Feelings expressive	252	195	54	Feelings restrained
Usually confront	275	188	38	Usually conform
Like choices in life	238	224	39	Like direction in life
Take risks	168	224	109	Take the safe way

Table 25. Cultural Values Preference of Survey Respondents

Cultural values preference	Student	Non-student	Male	Female	All
I prefer Eastern values. I live up to the expectation of my families.....	6	21	18	8	27
I prefer Western culture values. I want to be acculturated to the American society.....	9	9	9	9	18
Both cultural values have their good qualities. They both apply to me.....	125	240	179	184	365

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